



A NEWE TREATISE
OF THE RIGHT REC-
KONING OF YEARES, AND AGES
of the World, and mens lives, and of the estate of
the last decaying age thereof, this 1600. yeare of Christ,
(Erroniously called a yeare of Iubilee) which is from
the Creation, the 5548. yeare.

*Conteining sundrie singularities, worthie of ob-
servation, concerning courses of times, and revolutions
of the Heauen, and reformati-
ons: with a discourse of Prophecies and signes, preceeding the lat-
ter daye, which by manie arguments appeareth now to approach.*

With a godlie admonition in the end, vpon the words of the A-
postle, *to redeeme the time, because the dayes are euill.*

By M. ROBERT PONT, an aged Pastour in the Kirk of Scotland.

*The heades are set downe in certaine Propositions, in the Page
following.*

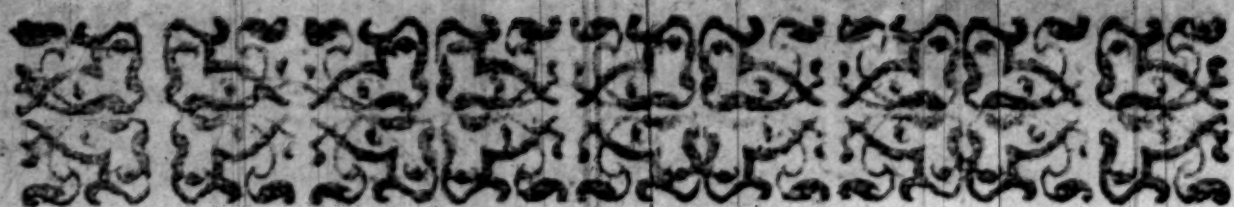
LUKE. 17.

As it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.



EDINBURGH

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ter to the Kings Maieslie. Anno 1599.
Cum Priuilegio Regio.



The propositiones and heads to be handled
in this Treatise.

1 That the most sure reckoning of the ages of the worlde, is by Sabbathes or weekes of yeares, and that they who count without respect thereof, are in an errour, and that by iust account this 1600. yeare of Christ, is from the beginning of the world, the 5548. yeare.

2 That this yeare of Christ, 1600. by right reckoning, is neither a Sabbathcall yeare, nor yet a yeare of *Iubilee*: and that the true *Iubilee* of Christians is already accomplished; with detection of the abuse of the counterfayted *Iubilees* holden at Rome.

3 That the *Iubilee* of the Papisticall *Romanistes*, neither doth rightly counterfaite the Jewes, neither the Seculare yeares of the auncient *Romanes*. And of diverse manners of reckoning the ages of the Worlde, and of mens liues.

4 That in our time, the signes and revolutiones of the heaven are changed and remooved from the olde accustomed places: And therefore the vulgare Prognosticators reckoning, by the olde rules are in an errour.

5 That the *Julian* or *Romane* Kalendare, might receiue an easier reformation, and that the late attempted reformation thereof, is not well taken vp, but giveth occasion of errour in reckoning.

6 That there is a meirvellous sympathie of periodes of times, in reckoning by sevens, & by Sabbathical yeares, and of the manifold mysteries of the number of seauen.

7 That there is an appearant dangerous alteration to fall out this yeare, & within few yeares hereafter, and of the Prophecies and signes declaring to vs, the world to be neare an end.

8 An admonition to all men to prepare themselves, and to redeeme the time because the dayes are evill.





TO THE RIGHT REVEREND

NOBLE LORD, ALEXANDER SEYTON,
L. Frquhard and Fyvie, President in the Senate of
Iustice, and Provest of Edinburgh, &c. All health and
felicitie in Christ.



Our Lordshippes gentle
humanitie toward all ho-
neste and well-bearted
men, and namely, towards
me, since my first acquain-

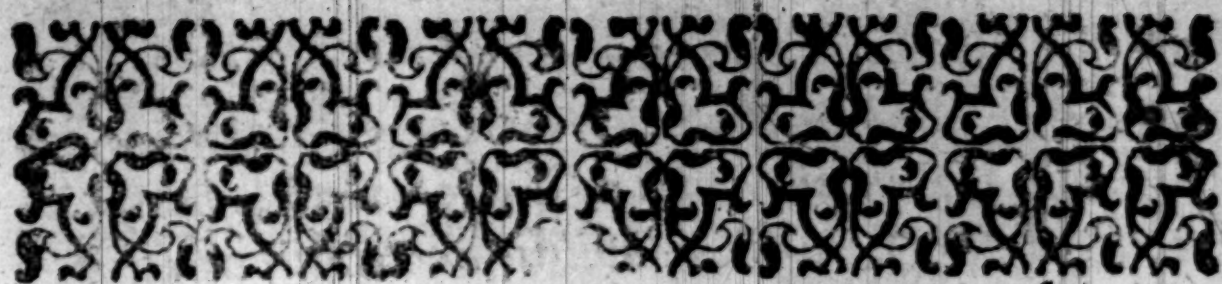
tance, hath mooved mee, to dedicate to
your honour, this parte of the fruite of my
studies, knowing, that amongst the rare
Mecenas of this Land, your name is
with the highest ranke, under his Maie-
stie to be mentioned. The first cause (I
confesse) that mooved mee to publish this
Treatise in our English tongue, was to
disswade the too curious conceites of cer-
taine men, desirous to be at Rome this ap-
proch-

THE EPISTLE DEDICAT.

proching 1600. yeare commonly called a
year of Iubilee, wherof they shuld receiue no
profit, but rather damage, with losse of time
& expenses. For your L. knows wel ynough
the maners of Rome, & (as I am perswa-
ded) allowes not of that pompose supersti-
tion: yet if your L. wil take paines (not be-
ing fashed with more weighty matters) to
reade this whole discourse, I trust you shall
finde other heads, whereof you shall like ve-
rie well, that haue troubled the heades of
learned men; and not bene so exactly found
out. Wishing your L. to accept of this smal
token of my good fauor towards your honor,
and to accept of me amongst the clientele
of your friendship, wherfore God. willing,
ye shall not finde me vnworthie. To whose
almightie protection, I commit your L.
This last of October. 1599.

Your L. ever ready to power in God.

ROBERT PONT.



TO THE READERS.



AVING in hand a more large worke
concerning controllment and exami-
nation of times, by occasion of this
incident 1600. yeare of Christ, which
is reckoned by the Papistes and o-
thers, applauding to their superstition,
to be a yeare of Iubilee; I thought
good to prevent that error, by this

little Treatise: discovering thereby the vanitie of divers men
of this Ile, & of others far countries, who with great los of time
and hazard, not onely of their substance and liues, but also of
their soules and consciences, minde to visite that Idole the
Pope, and to be present in Rome, onely to see his yeare of
Iubilee: falsely being countersaited to the imitation of the
Iubilees of the Iewes, but indeede derogatory to the true Iu-
bilee, and spirituall libertie purchased vnto vs by our Savi-
our Christ. And for-as-much as this instant yeare is the
ende of a great Period of time, to witte, sixteene hundreth
yeares, from Christ his nativitie, wherein there appeares
diverse great mutationes, to fall out, aswel in the estate of Re-
ligion, as in civill affaires and common wealthes: I have
herewith, not onely discovered diverse erroures, in reckoning
of times, and ages of the Worlde, and laboured to finde out
the right reckoning, but also touched the revolution of the
heaven, and reformation of Kalendars and Prognostications,
and

TO THE READER.

and declared my iudgement, concerning the Prophecies and
 signes of the latter day, appearing now shortly to approche.
 If any be not satisfied with the brevitie of this Treatise, I re-
 mitte them to my more ample discourse, to be set out in La-
 tine (if GOD graunt me abilitie and time) wherein
 the prooffe of these propositiones, with other matters
 of the like arguments, will be conteined
 at large.

Read, learne-well, and try,
 Then judge advisedly.

OF





OF THE DECAY- ING ESTATE OF THE

*worlde this instante, 1600.
yeare of Christ.*

FIRST PROPOSITION.

*That the most sure reckoning of the age of the worlde, is by
Sabbath's of yeares; and they that count, not considering
the same, are in an errour; and that by iust account this
1600. yeare from Christ his birth, is from the beginning of
the worlde, the 5548. yeare.*



IN The beginning (as the Spirite
of God recordeth by MOYSES) Gen. 2.2
after that the Lord in sixe dayes,
had created the Heaven & Earth,
with all the furniture thereof, *Hee*
rested upon the seventh day; There-
fore hee blessed it, and hallowed it. Exod. 20.

This is also repeated in the fourth
Commandemente, for the perpetuall observation of
that daye; and because the number of seauen, by that
reason is a sacred number, and most meete for al kinde
of reckoning: It was ordained also in the lawe, that a- Leuit. 23.
mongst the people of God, everie seventh yeare should
be holden holy: wherein the land should rest frō labor;
so that therein there shuld neither be sowing of cornes

nor

nor cutting of Vine-yardes: That libertie should be granted vnto seruantes, and that it should be called a yeare of rest vnto the Lorde. And by like reason it was also institute, that the Israelites should number vnto them seauen Sabbathes of yeares, conteining 49. yeares; & immediatlie in the beginning of the 50. yeare thereafter, the trumpet of a *Iubilee* should be blowne, the 10. day of the seuenth Moneth (whereon fell the solemnitie of reconciliation) proclayming libertie to all the inhabitantes of the lande, so that everie man might returne to his owne possession; as at more length is set forth by MOYSES in the law. Now, albeit that the law specifyeth, that these Sabbaticall yeares, and *Iubilees* should be kept by the people of Israel, when they were come in the Land which the Lord was to giue them, & obtayn rest therein (because they could not wel keep the same before that time) yet the reason of this sacred reckoning, proceeding by the number of sevens, hath a ground in the naturall Lawe, which was before the written Law of MOYSES, and the ensample of GOD himselfe, who was before all Lawes. And thereby, wee may well gather, that this Sabbaticall reckoning, hath respect even to the beginning of the world; and is to be counted even from that first Sabbath, wherin the Lord rested from all his workes. So that as God rested the seventh day of creation, in like manner, the Sabbaticall yeares, and yeares of *Iubilee*, should proceede from that beginning: For MOYSES himselfe, who wrote the holy historie, from the creation of the worlde to his dayes, knew well ynough, the just reckoning of these Sabbaticall yeares, and by the Spirite of Prophecie, also hee knew what time the people should obtaine peaceable rest and possession of the Lande of *Chanaan*, that then
they

AGE OF THE WORLD.

they might begin to reckon by these Sabbatical years and yeares of *Iubilee*. For an evidence whereof, wee finde by iust reckoning, which hereafter is to be sette downe, that the 6. yeare of the government of Iosva, wherein the Israelites obtained peaceable possession of the Lande, the same being devided amongst them, was a Sabbatical yeare: and also the complete 49. yeare of a *Iubilee*: So that from the creation, vnto that time, there wil be 357. Sabbathes of yeares, and 51. *Iubilees*, And the next yeare thereafter (which was the 7. yeare of Iosva) will be found a iust beginning, from the which forward, the people reckoned both their Sabbaticall yeares, and yeares of *Iubilee*: whereupon it followeth, that this manner of counting, by Sabbaticall yeares, is the most sure reckoning of the yeares and ages of the World, and may wel be deduced & brought to this present yeare, commonly counted the 1600. from the birth of Christ. In the which reckoning, wee haue to proceede after this manner. First taking an fixed yeare out of the Scripture, being surely a Sabbaticall yeare, for an fixed stay or ground: and then reckoning from the same backe, to the beginning of the Worlde: and likewise forward, to the yeare of the Nativitie of Christ; and so consequently, to this presente yeare. These staves or rootes of time, in Greeke are called *Epoche*, & in Latine, *Aera temporum*. And wee shall take the ground therof for our present reckoning out of the 28. chap. of the Prophet IEREMY, where he reckoneth the first yeare of K. *Zedekiah* (wherein *Hananiah* the false Prophet, prophcyed against him) to be the 4. year of Sabbath or week of years. So that the 4. year of *Zedekiah* by his reckoning, was a Sabbatical year, & also the 11. yeare. Next, we haue to remember, that the counting of these Sabbatical yeares, after the Law of *Moyse*,

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is from the tenth day of the seventh Hebrew Moneth, called *Tishri*, which answereth for the most part to our *September*; and not from *Iannarie*, which beginneth our yeare: By reason whereof, the one halfe of the Sabbaticall yeare preceedeth the beginning of our yeare, and the other halfe, or little more, followeth after. Therefore it is, that some reckoning with the Iewes, from *Tishri*, or *September*, count a year more then others, that reckon from *Iannary*. But because the count made from *Iannary*, comprehendeth the most parte of the Sabbaticall yeare, I, with the most number of Christian reckoners follow it. Thirdly, by this reckoning, wee suppose the Worlde to haue bene created in this seaventh Moneth called *Tishri*, which then probably was the first Moneth of the yeare: albeit it was institute thereafter, at the departing of the Israelites out of *Ægypt*; that *Nisan*, or the Moneth of *Nibib* (answering for a greate parte to our *March*) should be the first Moneth. Now, comming to our counte, let vs take the eleventh yeare of *ZEDEKIAH* (which being a Sabbaticall yeare, was called the yeare of desolation, because from it begouth the captivitie of *Babylon*) and let it be the ground of our reckoning. That yeare (I saye) counting back, was the 3360. yeare, from the creation of the world, which being divided by seavens, hath for the quotient number (as the Arithmetickes tearme it) 480. Sabbathes of yeares, & no superabundant od years. And to prooue historicallie, this to be a just reckoning of the yeares of the Worlde, by particular count of the Scripture, wee haue first from the creation, to the floud of *NOAH*: 1656
 11. 12. 15. yeares. Then from the floud, to the promise made to
 That to *ABRAHAM*, 367. yeares. And from the departing of the
 Exod. 12. Israelites out of *Ægypt* 430. years. And frō the departing
 Gal. 3. to the buylding of the Temple by *SOLOMON* 480,
 1. King. 4. yeares:

Exod. 12.

Gene. 6. 7.

11. 12. 15.

That to

Exod. 12.

Gal. 3.

1. King. 4.

yeares: And last, from the buylding of the Temple, to
 the eleventh yeare of ZEDEKIAH 427. yeares: The
 whole summe of these yeares collected, come justly to
 3360. yeares. Now to trie other reckonings, which haue
 not respect to Sabbaticall yeares not to bee right, let vs
 take for example, the supputation of them, who sup-
 pose ABRAHAM to haue bene borne the 130. yeare
 of TERAH his father, (& not as the Scripture speaketh),
 in the 70. yeare. By that count we must adde to the for-
 mer reckoning, 60. yeares more. And so the 11. yeare
 of ZEDEKIAH, would be from the creation the 3420.
 yeare: which yeares, being divided by seavens, there
 will remaine after the division, conteining 488. Sab-
 bathes of yeares, 4. superfluous and odde yeares. And
 so agreeeth not that the 11. year of ZEDEKIAH, should
 be a Sabbaticall yeare, as I haue proven it to be by rec-
 koning of the Prophet IEREMY. An other example.
 Supposing, as some others do, that the children of Isra-
 el remayned in Ægypt, the whole space of 430. yeares,
 whereas by our former count (which may be verified
 by Scripture) their remayning there, was onely 215.
 yeares. By this their reckoning, we must adde other 215
 yeares to our former count, and so the 11. yeare of ZE-
 DEKIAH would be the 3575. yeare, from the beginning
 of the world. Nowe dividing the number by seaven,
 there will remayne after the division of 510. Sabbathes
 of yeares, 5. odde yeares, whereby we may vnderstand
 that reckoning not to be right. The like wee may per-
 ceue in all other reckonings, that bring not the 11.
 yeare of ZEDEKIAH, to a iuste Sabbaticall yeare, with-
 out any superfluous odde yeares. And so for the backe
 reckoning of yeares, to the beginning of the worlde, &
 from it, to the 11. yeare of Zedekiah, we haue not onely
 the iust reckoning of Sabbaticall yeares, but also the

Scriptures for our warrant. And for further confirmation, the agreement of the Sabbatical yeares, & yeares of *Iubilee*, with the 6. yeare of *Iosua*, from the which, the Israelites made that reckoning, as was declared before. That yeare being from the Creation, the 2499. yeare. As also, by this our counte, the yeare of the promise made to *Abraham*, being of the world, the 2023. wilbe found a Sabbaticall yeare. And likewise the year of the birth of *Moyfes*, being the 2373. yeare. And this much for the back-reckoning. Now to count forward, from this our staie of time, to witte, the 11. yeare of *Zedekiah*, being from the creation, the 3360. yeate: first we shall adde thereto, the 70. yeares of the captivitie of *Babylon* (which we reckon from the 11. yeare of *Zedekiah*, being the yeare of desolation) and so there will bee 3430. yeares, from the beginning of the World. The which yeares, we shall take for our second stay or roote of reckoning, to wit, the first yeare of the raigne of *Cyrus*; wherein libertie was proclaymed to the people to returne, this 3430. year of the world, divided by seavens hath in the quotient 490. Sabbathes, or weekes of years, leaving no odde yeares. And the quotient againe, being packed by seavens, hath justlie 70. *Iubilees* of years, and there remaine no odde yeares, nor oddes weekes of yeares. So this 3430. yeare of the world is a most perfite stay of time, and roote or ground to reckon vpon. And hath as manie Weekes of yeares, as the 70. weekes mentioned in *Daniel* (whereof wee are to speake) haue of yeares, that is, 490. which laketh not a mysterie. Then to goe forward with this our second staying of time, I holde with some of the best learned, that from this first yeare of *Cyrus*, to the Nativitie of Christ, are 518. yeares, and from the creation of the World, 3948. yeares, by adding to 3430. these 518. yeares. And so the
 yeare

yeare immediatly preceeding the birth of our Saviour Christ, to be a Sabbatical yeare, conteining in the quotient 524. weekes of yeares, and leaving no odde yeares. Nowe to prooue the forward reckoning to be right, we shall take two warrandes out of the Scripture, the one out of the ninth Chapter of *Daniel*, and the other out of the 1. Chapter of *Iohn* his Revelation. As to the former out of *Daniel*, it was revealed to him by the Angel that talked with him, that 70. weekes of yeares were determined, or (as the Hebrew word properlie signifyeth) decided and cutte in partes concerning *Daniell* his people, and his holy Citie: And thereafter the Angell divideth these 70. weekes, in seauen weekes, and 62. weekes, and finallie in one weeke. It is out of question, that this Prophecy is ment of the returning of the people of Israell, from the captivitie of *Babylon*, and of the building againe of the Cittie of Ierusalem, after the captivitie, and it cannot bee without a speciall cause, that the Angel divided the first seven weekes of yeares, from the 62. weekes, and finally speaketh, of the laste weeke of the seaventy, by the self. I therefore thus take it vp, that as there was foure diverse liberties graunted to the people, at foure severall times, so this prophetic hath respect to them all, and divideth the time according thereto. The first libertie was granted by *Cyrus*, in the first yeare of his raigne, over the Babylonians, wherof mention is made in the first of *Ezra*. The second libertie to proceede in building of the Temple (which worke was impeded a certaine time) was given by *Darius*, called *Longimanus*, whom *Ezra* in his fourth Chapter nameth King of *Persia*. The third and fourth liberties, were graunted by *Artaxerxes* the Great, the one to *Ezra*, and the other to *Nehemia*. As wee reade in *Ezra* the 7. and in *Nehemiah*, the 2. Chapter. Nowe where it

is said in *Daniel*, that from the going out of the Commandement, to bring againe the people, and to build Ierusalem vnto *Messiah* the Prince; there should be seaven weekes, and 62. weekes, and that after 62. weekes, *Messiah* should be flaine, &c. Of these weekes, I take the first seaven to begin immediatly after the first libertie, graunted by *Cyrus* to the people to retorne, and to end at the 6. yeare of *Darius*, who in the second yeare of his raigne, gaue new libertie to build the Temple, which was finished in his sixt yeare. And this is called the going forth of the commandement, to bring againe the people, conteining the space of 49. yeares, which make an *Iubilee*. The other 62. weekes of yeares, I take to beginne betweene the two liberties graunted by *Artaxerxes*, the one to *Ezra*, in the 7. yeare, and the other to *Nehemia*, in the 20. yeare of his raigne: To wit, the beginning of these 62. weekes, to be the 14. yeare of the King *Artaxerxes*, and to ende the 28. yeare of our Saviour Christ his age. The which two last liberties, concerne the maintenance of the service of G O D, in the Temple of Ierusalem, being alreadie builded, and the building againe of the Cittie and Walles thereof, by moyen of *Nehemiah*, and his assisters: For the Angell maketh a distinction, betweene the bringing againe of the people, and bulding of the Temple, ascribing there to the first seaven weekes; and betweene the building againe of the Cittie, and inhabiting therein, which he ascribeth to the other 62. weekes. Then, I saye, having the beginning and endings of these weekes so distinguished, there will bee founde an intervall of time betweene the end of the seaven weekes, and beginning of the 62. weekes, conteining the space of 63. yeares, that is, 9. weekes of yeares, the which space and interruption of yeares, is most probably meante by the Angell, where

where hee sayeth, seven weekes, and 62. weekes were decided or cutte in partes, concerning the bringing againe of the people on the one part, and the building of the Cittie and Walles thereof, on the other parte: so that there is a discontinuance of time, betweene the one and the other. As toward the last weeke of these 70 weekes of *Daniel*, it is to be reckoned from the 28. yeare of Christ his age, as may be taken vp by the text, wherein it is said, that *after 62. weekes, Messias should bee slayne*. And a little thereafter, that hee should *confirm the covenante with manie for one Weeke*: and in the *middest of the Weeke*, shoulde make the *Sacrifice and oblation to cease*. The which thing, Christ accomplished indeed, by offering his owne precious bodie, in sacrifice, about the middest, or neere the ende of this last weeke of *Daniel*, which endeth in the 35. yeare of Christ his age. And as to the confirmation of the covenant, it is meant (no doubt) of the Preaching of the Gospell, which hee begouth neere the middest of this last weeke, about the 31. yeare of his age. Now to come to the yeare before the birth of Christ, we must take off 35. yeares; which will be five weekes of yeares: and so there will remaine of the 70. weekes of *Daniel*, 65. weekes, which make 455. yeares, and adde thereto, the 63. yeares, interlaced betweene the 7. weekes, and 62. weekes: The summe of yeares then, from the first yeare of *Cyrus*, or from the captivity to Christ, wil come justlie to 518. yeares, as I set downe in the beginning of this reckoning, and adde these 518. yeares, to 3430. yeares, which was our ground and second staie of time: The whole summe of yeares, from the creation, to the birth of Christ, are 3948. yeares. Nowe wee haue further to verifie this forward reckoning, from the captivitie to Christ to be iuste, and agreeable to the trueth, which I
shal

shall do, both by reason and count of Sabbatical years, and yeares of *Iubilee*; and also by Scripture, and beste approved Histories of these times. First, for Sabbaticall reckoning, it is manifest that *Daniel* hath respecte thereto, in the count of his 70. weekes, which make 10 *Iubilees* of yeares counte. Now it was proven before, that the 3430. yeare of the Worlde, endeth in an *Iubilee*, to witte, counting 70. *Iubilees* from the beginning, and 490. Sabbathes of yeares, which is the same number that *Daniell* comprehendeth in his 70. weekes, to wit, 490 single yeares, so that there bene as manie years in this Periode of *Daniell*, as were weekes of yeares from the beginning of the World, to the beginning of his reckoning. And seeing he counteth by Sabbathes of yeares and *Iubilees*, his count vpon 490. yeares, muste needes follow immediatly the other reckoning of 490 weekes of yeares, from the beginning of the world, & so must proceed from the 3430. yeare of the World, & consequently, from the first yeare of *Cyrus*. Secondly, we haue to remember the seconde authoritie which I alleadged out of the 8. Chapter of the *Revelation*, for the second warrant of Scripture, to confirme this our reckoning. In that Chapter, mention is made of seaven Angels, to whome seaven Trumpets were given by God to blow, and to declare thinges that were to fall out in the World thereafter. The blowing of Trumpettes (being figuratiuely spoken) hath respect to the blowing of the Trumpets, at the end of every *Iubilee*, as is mentioned in the Law, the 25. Chapter of *Leuiticus*, whereby it may be gathered, that the distinct times wherein these Trumpets, figuratiuely were blowen, (that is, the Angels and Ministers of God declared, his will concerning the estate of the World, & his Church therein, after every Trumpet blowing) were yeares of *Iubilee*,

Jubilee: For *Jubilee* taketh the name from Trumpets, & we know that the Preaching of the word of God is also figured by blowing of Trumpets, *Esay* 27. and 58. And in the beginning of that 8. Chapter of the *Revelation*, it is declared, that at the opening of the seaventh seale of the closed booke of the counsell of G O D, the first Angell prepared him to blow his Trumpet. Now, the opening of the seaven seales of the Booke, signifyeth (as all godly writers expone it) the revelation and declaration of the hid counsels of G O D, which was when he sent his beloved Sonne in the worlde, first to Preach the Gospell by himselfe, and his Apostles, and thereafter, by the lawfull Pastours and Ministers of his VVorde, declarers of his holy will vnto the world: the space of opening of these seales, as they were seaven in number, so everie Seale opening, comprehendeth the space of seaven yeares. And the first seavent year of the first Seale, is the last weeke of the 70. weekes of *Daniel*, called, *The fulnesse of time* by *Paule*: wherein the Gospell begouth first to bee preached. From the which counting by seauens; we finde the opening of the seauent Seale, to fall vpon the 71. yeare, after the birth of Christ, as likewise the blowing of the first Trumpet: & consequently, the 70. yeare, to compleate a *Jubilee* of yeares: whereanent, who would know further, let them reade that learned and diuine worke of IOHN NAPER, in the exposition of the *Revelation*, the 5. 6. 7. 8. & 9. propositions. Now having found the 70. yeare of Christe, to be the 49. and last yeare of *Jubilee*: let vs count backe from the 71. yeare of Christ, to the first yeare of *Cyrus*, by *Jubilees*, and we shall finde by our former reckoning, the space of 588. yeares, which make 12. *Jubilees* compleete, and leaue no odde yeares. For the 70. weeks of *Daniel*, make ten *Jubilees*, and the 63. yeares interjec-

ted betweene the 7. weekes, and 62. weekes, together with 35. years, that are betweene the end of the weekes of *Daniel*, & the 71. year of Christ, being joyned together, mak 98. years, & two iust *Iubilees*. So that they are 12 *Iubilees* in the whole, from the 3430. year of the world, to the 71. yeare of Christ. And from the beginning of the *V* Worlde, to that 71. yeare 32. *Iubilees*: Yet further to make this reckoning good by Histories of the time: we finde by count of the Kings of the *Persian* and *Babylonian* Monarchie, by *Megasthenes* (corruptly called *Meta-sithenes*) the *Persian* Historiographer, wherunto *Philo* the Iewe, in his Chronologie agreeeth, counting by the yeares of the Hie-Priestes, and governours of the house of *David*, to witte, from *Iehosua* the Hie-Priest, & *Zerobabel* Prince of *Iuda*, and first Governour after the Captivitie; that betweene the first yeare of *Cyrus*, and the first yeare of *Alexander* the Great, conquerour of the *Persian* and *Babylonian* Empire, were 191. yeares: *V*Whereof, 49. yeares are reckoned from the first of *Cyrus*, to the 6. yeare of *Darius Longimanus*, who was the seconde that gaue libertie to build the Temple, as was declared of before: For *Cyrus* raigned 22. yeares, *Ashuerus Priscus* 20. yeares. Then there was the inter-reigne of one yeare: Then adde to thole 6. yeares of *Darius*, they make vp these 49. yeares. And from the 6. yeare of *Darius Longimanus*, to the 14. of Great *Artaxerxes*, called *Mnemon*, are 63. yeares: thus reckoned. *Darius* reigned yet 31. yeares, *Darius Nothus* 19. yeares, adde 13. of *Artaxerxes*, the summe is 63. yeares. And from *Cyrus*, 12 yeares. So there resteth, from the 13. of *Artaxerxes*, to *Alexander*, 79. yeares thus reckoned. *Artaxerxes*, yet raigned 42. yeares, *Artaxerxes Ochus* 26. *Ayses* 4. and *Darius* the last, vanquished by *Alexander*, 6. yeares. The summe is 79. yeares completing the 191. yeares before

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mentioned. Now least any should derogate the authoritie of *Megasthenes* and *Philo*, in counting of these yeares of the *Persian* Monarchie: I will affirme (for my part) them to be most authentick of all that I haue read, whatsoever be said against them. And that they are to be preferred to all the Greeke authors, who are of light credite, and full of Fables; as I intende to declare at large, in my more ample discourse. For as to *Cambyses*, whom they make one of the *Persian* Monarches, if wee reade diligentlie the latter parte of the 10. Chapter of *Daniel*, wee shall finde him to haue bene Prince of *Persia* onlie, who ruled that Kingdome in place of his father *Cyrus*, hee being occupied in the *Scythian* warres. And that this *Cambyses* was an enemy to the Church of God: And as for *Xerxes*, whom they count for another, albeit hee invade *Grecia*, with an huge armie, yet we reade never that he did raigne in *Babylon*, but in *Persia*, in the daies of *Darius Longimanus*. It resteth then, to go forward, with the yeares betwene *Alexander* and Christ: And by our counte, they must be 327. yeares, which are to be reckoned after this manner. From the beginning of the Empire of *Alexander* in *Asia*, after that hee vanquished *Darius*, to the beginning of the Kingdome of the Greekes, by *Seleucus Nicanor*, after the reckoning of the Iews, are 13. yeares, as *Iosephus Scaliger* proveth in his fifth booke, *De emendatione temporum*. And from the beginning of the kingdome of the Greekes, to the *Macchabees*, are 145. yeares, as we haue in the first book of the *Macchabees*, the second Chapter. And the *Macchabees* ruled, as witnesseth *Iosephus*, in his *Antiquities* 127. yeares. And after them, King *Herode* raigneth 37. yeares complete, neare the end of whose raigne, Christ was borne. Ioyne those yeares together, and they will make vp, from the beginning of the Empire of *Alexan-*

der to Christ, just 327. yeares: And adding thereto, 191. yeares, betweene *Cyrus* and *Alexander*, the summe will be 518. yeares, according to our first counte. The same may be prooven by the Astronomicall calculation of *Ptolemee*, who in the ende of his thirde Book, reckoneth from the decease of *Alexander*, vnto the raigne of *Augustus Caesar* 294. yeares. And hee counted the beginning of *Augustus* his raigne, from the time that hee begouth to raigne himselfe alone, after his victorie against *Antonius*: who flew himself in *Alexadria*. So we must separate the yeares that *Augustus* ruled with *Antonius*, from the reste of his Empire, which were fourteen yeares, as *Iosephus* and the *Romane* Histories beare record: and hee rained 56. yeares. Nowe Christ was borne in the 42. year of his raigne: So joyning 27 years of the Empire of *Augustus*, and 6. yeare of *Alexander*, his Empire, to the 294. mentioned by *Ptolemee*: The sume from the beginning of *Alexander* to Christ, will be 327. yeares, as of before. I haue insisted the longer vpon this reckoning, because of the greate varietie amongst writers, namely, concerning the Monarchie of the *Persians* and Kings thereof: Alwaise I thinke, I haue prooven sufficientlie our reckoning by Sabbaticall yeares, & yeares of *Iubilee* to bee iuste: yet there remayneth one scruple; wher as *Iosephus* writeth in his Antiquities, that that King *Herode* besieged Ierusalem in the third year of his raigne, and that then there was a great scarfitie of victualles, because of the Sabbaticall yeare: which appeareth not to stande with our counte, to make the 37. yeare of *Herode*, to be a Sabbaticall yeare: But we muste vnderstande, that *Iosephus* meaneth not that the thrid yeare of *Herode* was a Sabbaticall yeare, but the second yeare which preceeded, which made the scarfity in the third yeare following. So our count holdeth iust, that
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the 37. yeare of *Herode*, was a Sabbaticall yeare; at the end whereof, Christ was borne. For *Herode* lived till about the Pasleover thereafter, making the beginning of his reigne, to haue bene in *Ianuarie*, when he was made King at *Rome*. To this also aggreeth the counte of the great Cycle of the Iewes, who reckon the yeare that our Saviour Christ was borne, to haue bin the first of their *Semitah*, that is, of the Sabbaticall week. Now then wee haue the iust reckoning of the yeares of the V World vnto Christ, to be 3948. yeares. And this yeare of Christ 1600. to be from the beginning, the 5548. yeares. In the which counte of yeares (albeit by an other manner of reckoning) I agree with the learned *Iosephus Scaliger*, & some others more auncient then he. And as to others, I finde onely *Erasmus Reynoldus*, *Peucerus* and *P. Crasius*, with some others that follow their reckoning, to haue had some apparant respecte to the Sabbaticall yeares, counting to Christ, 3962. yeares, but they will bee two weekes of yeares, over our calculation, and so will not agree in the yeares of *Iubilee*. Others, whosoever they be, that holde no counte of the Sabbaticall yeares, are further out of the way, as they that reckone to the birth of Christ, 3944. yeares, leaue odde after division by sevens, three yeares. And likewise they that count 3974. yeares. And so is to be seene in others, who commonlie are further from the marke, in not following the direction of Sabbaticall yeares, which being thus iustlie taken vp, make a stronge bulwarke against the obstinate Iewes. For it being knowen by the weekes of *Daniel*, that the iust count therof, endeth about the time when Christ suffered vpon the Croce, they are convict, will they, or will they not to know, that he is, of whome the Angell speaketh vnto *Daniel*, who was appoynted of God his Father, (as the text beareth) to finish iniquitie,

to seale vp sinnes, and reconcile wickednesse, and to seale vp visions and prophecies, bringing in ever lasting righteousness; and consequentlie, he is the moste holie anoynted, and that true *Mefias* promised to their fathers. And that in vaine that miserable Nation so manie hundreth yeares looketh for an other.

SECOND PROPOSITION.

That this present yeare of Christ, 1600, by right reckoning, is neither a Sabbaticall yeare, nor yet a yeare of Iubilee. And that the true Iubilee of Christians, is alreadie accomplished: With a detection of the abuse of the counterfained Iubilees holden at Rome.

Not without weighty causes, haue I so long insisted vpon Sabbaticall reckoning of yeares: For thereby more sure waie is found out, to come to the right acout of years, & progres of times, frō the beginning of the worlde, vnto the last decaying age thereof, then by anie other common maner of reckoning. And besides that, it is most facile and easie. And we knowe there is nothing more necessarie for the knowledge of Histories, and diuers estates of the Worlde, nor the right reckoning of yeares and times, wherein the same with the circumstances thereof fell out, that thereby men may be led to vnderstand the antiquitie of everie thing; as also by conferring time with time, may know the differēce of the maners of men, of one age from an other: without the which, not onelie great darknes and obscuritie, both in civill governement and actiones of mens liues, and in things concerning the estate of religion may ensue. And that which is worse, manie may fall in that inconvenient, wherin *Aristotle*, & the *Epicurians* haue fallen. For through ignorance of the antiquity

squitie of times, hee esteemed the world to haue bene
 from all eternitie, and these (to witte, the Epicurians)
 counted the nature of all things to haue bin by chance,
 and by, I wote not what, a concurrence of moles and
 invisable bodies. This reckoning also, resolveth manie
 doubttes, wherein writers are involved, that haue no
 regarde thereto, and oft-times count by gesse, especial-
 lie in reckoning of yeares, from the captivitie of *Baby-*
lon, to Christ: and the right beginning and ending of
 the weekes of *Daniel*, whereinto many learned men
 haue bene greatly troubled; laboring by a iust count to
 agree the Histories of times therewith: which cannot
 be, vnlesse there be certaine weekes of yeares, interjec-
 ted betweene the beginning and ende thereof. And
 thirdly, I haue vsed this kinde of Sabbatical reckoning,
 becaus one of the chief purposes, that presentlie I haue
 in hand, is to discover the vanitie and ignorance of the
 Papisticall reckoners, concerning their counterfeit
 yeares of *Iubilee*, by a preposterous imitation of the law
 of *Moyse*. For the which cause, it is expedient to haue
 the exact knowledge of Sabbaticall yeares: For by them
 the yeares of *Iubilee* are reckoned and found out. For
 thus layeth *Moyse*: *Thou shalt also number vnto thee sea-*
uen Sabbathes of yeares, even seven times seaven yeares: and Levitic. 25.
the space of seaven Sabbathes of yeares, will be vnto thee nine
and fourtie yeare. Then thou shalt cause to blowe the Trum-
pet of the Iubilee, in the tenth day of the seventh Moneth:
 To witte, in the beginning of the fiftieth yeare, which
 was commanded to be hallowed, and to be a yeare of
Iubilee vnto the people: But is not so to bee vnder-
 stood, that everie *Iubilee* contained full fiftie yeares, but
 that fiftie yeare wherein the *Iubilee* was proclaymed,
 was also the first yeare of the next *Iubilee*; for otherwise
 the reckoning by weekes of yeares, should haue bene
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confounded, and could not bee holden in iust counts; which is contrary to the minde of the Law-giver. And yet the fiftieth yeare, by a common Phraſe of ſpeaking, was called the yeare of *Iubilee*. As the *Olympiades* of Greece, albeit they contained but the ſpace of foure yeares, are called by *Pindarus*, and other Poets, the ſpectacles or vaſſallages of five yeares, becauſe they returned everie fift yeare; And we commonly call the ſpace of an week, eight daies, albeit it containeth but ſeaven. So it is evident, that the right count of *Iubilees*, proceedeth from everie 49. to other 49. yeares. Now let vs conſider the baſtard *Iubilees*, begotten and feyned by the Popes of *Rome*, wherevnto they haue no reſpecte to Sabbaticall yeares, whereof *Iubilees* (as the law required) are made vp. But Pope BONIFACE, the 8. Pope of that name, the firſt father and inuenter thereof, in the yeare of Chriſt, 1300. took the whole compleit number of everie hundreth yeare, containing twiſe fiftie, for his *Iubilee*. And CLEMENT the 6. reduced the ſame to everie fiftie yeare compleete. And after him, PAUL the 2. to everie 25. yeare. And finallie, IVLIVS the 2. to everie tenth yeare. Ever diminishing the yeares; to augment their Antichriſtian ſuperſtition, and the vent of their vngodlie wares. So vnſtable and changeable is the eſtate of that vſurped Kingdome. This then is the firſt errour of thoſe counterfaiſed *Iubilees*, concerning the times of the appoyntment thereof: That they are nothing like in reckoning, to the *Iubilees* of the Lawe, which thoſe Apish juglares pretend to imitate. And as concerning this 1600. yeare, from the Nativitie of Chriſt, whether wee count by the number & date of theſe yeares, or by the yeares from the beginning of the Worlde, it will neither be found a Sabbaticall year, nor yet a year of *Iubilee*. For dividing 1600. by ſeavens,

it leaveth 4. odde yeares remaining ouer 228. weeks of yeares: And dividing againe this quotient by 7. it leaveth 4. od weeks of years, aboue and attour 32. *Iubilees*. The like may be also found, if we shal divide the whole yeares from the creation of the world, to this present. For 5548. being parted by seavens, leaveth four odde yeares. And the quotient againe, which is, 792. being divided by seavens, after 113. *Iubilees*, leaveth one od weeke of yeares. And so the appoynted times, of these new-invented *Iubilees*, are no-wise rightlie reckoned to countertaite the *Iubilees* of the Law. The second & greater error is, that they make their reckoning from a wrong ground, to wit, from the Nativitie of Christ: whereas, if any such reckoning were to be made, it shuld be taken from the yeare of the suffering & death of our Saviour Christ; to the which, *Daniel* reckoneth his Sabbaticall yeares. For thereby Christ accomplished the true *Iubilee*, putting ende to all the preceeding figurative *Iubilees*, & purchasing vnto the faithful full libertie and remission, from the Spirituall debt of sinne, which was signified by the freedome and libertie, graunted by the *Iubilees* of the Lawe. And the Popes pretend to doe the like, by their blasphemous indulgences and Pardones; which is the thirde and worst error of all: So that others might be borne with, if this followed not. But when the substance, the Satanicall inuention, and false ground, wherevpon these *Iubilees* are set vp, is truly considered: There is no well instructed Christian hart, but must needes abhorre the impietic and abule thereof. And first let vs make a conference betweene these & the olde *Iubilees* of the Iewes. The year of *Iubilee* of the Iewes, was called the yeare of remission, because in it, all debtes were remitted, and the Landes that were solde, returned to their former ow-

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ners. These things had the expresse commandement of God for their warrant. The Papisticall *Iubilees* haue no ground of the word of God, but haue bene latelye invented, but 300. yeares agoe; by Pope BONIFACE the 8. a man of extreame arrogancie and crueltie, as a tryumphe of his pride, when the Popedome was at the hight of tyrannie. This was also he, that set out the *Sext* booke of *Decretales* of the Cannon law: and as is testifyed in his life, registrate in the same booke, he obtayned the Papacie, by wicked deceit and circumvention of one CELESTINE a simple man. The pretence of this BONIFACE, in the first institution of his *Iubilee*, was vnder colour to dispense his Pardones; but indeede, to make manie people resort to *Rome*, & Princes & Great men, to adore the beast, and kisse his filthy feete. For it is reported in the Historie, that there were gathered thereby vnto *Rome*, such a multitude of people, that hardly might men passe through the Cittie, and ruines thereof, albeit being most large. The *Iubilees* also in the policie of the people of Israel, were institut for weightie causes, and for a great benefite: For besides that, they figured our Spirituall libertie, which we haue by Christ, and were an instigation to the people more diligently to Sanctifie their Sabbathes; by them also the fieldes and possessiones of everie man, were reserved to their heires: The licencious libertie of prodigall sellers, and the avarice of greedie buyars was restrayned, because they behooved to restore that which they had bought, at the yeare of *Iubilee*. The Papistical *Iubilees*, to the contrarie are institute, for no good cause, but superstitiouslie, to maintaine the pride and avarice of the insatiable Courte, and corrupt Church of *Rome*, and to cause men exhaust and wast their substance, who vaine ly mak long voyages to *Rome* to see that Idole the Pope
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false hope of remission, by his Indulgences; albeit they never learne to mortifie the sinfull lustes of the flesh, that they may liue a licenceous life, without controlment: And so ever to proccede from worse to worse. For as the profane Poet sayeth, *Omnes licentia deteriores sumus*: Over-great libertie and licence, maketh vs all to become worse and worse. Now where some of his Sophistes saye, that these are onely Canonically paines inflicted by men, that he remitteth by his Indulgences: His owne Canons testifie the contrary, which speake generally of the remission of all sinnes, and temporall paines or punishments due for sinne: *Ex plenitudine potestatis*, that is, fulnes of power, which the Pope presumptuously arrogateth to himselfe. And supposing these Indulgences were extended onely to Canonical paines, or satisfactions appoynted by men; what absurditie is it, to graunt the same fully and indifferently to all persones, by him who never knew the persones, for the most part to whom they are graunted, nor the qualities of their offences, nor the quantitie or causes of their Injunctions, les nor more, to whom he pretends alwaies falsely to giue full remission: neither suffiseth it to say, the Papale indulgences are given to none but to them that are truly penitent, and confesse their sins. For by that argument, the same might bene given to *Judas* the traytour, of whom our Saviour sayeth, *It had bene good for him, he had neuer bene borne*. For it cannot be denyed but he was truly penitent, and made publick confession of his sinne: Yea, and more over, made Papistical satisfaction therefore; returning againe the money which he had wrongeously received. And for the more sure declaration of his repentance, hee finally hanged himselfe: But because he had no grace to turne to God by true faith, to seek mercie, and firmly beleue

to obtaine it for Christ his sake: His repentance availed not. Like as there will be many other desperates, that wil repent & confesse their faultes, but haue no grace to seek mercie at Gods hand, who hath only power to giue it, with true fayth to obtaine the same. Besides all this, there is a greater impietie (if greater may be) in these Antichristian Indulgences, whereby this man of sinne pretendeth, to take away all corrections for sinne, not onely in the name of Christ and by his blood (the which, as *Iohn* testifieth, *purgeth vs from all sinne*) but also in the name and merites of *Peter, Paule*, and other Martyrs and Saintes; For so speaketh his Canon lawe: That to the heape of the Thesaurie of Christes bloud, the merites of the blessed Virgine *Marie*, and of all the elect: from the first iust man, to the last, are knowen to be valiable. And what can be spoken to greater derogation, of the precious bloud & merites of Iesus Christ, then to mingle therewith, the blood and merites of creatures, & sinful persons, (*For the most iust man falleth seven times a day*, as the Psalmist testifieth) ascribing a part of our salvation, to them who had no remission of their owne finnes, but by the bloud of Christ onely: Whereto should I further insift, in refelling these and the like blasphemies against the croce of Christ, which be knowen well ynough, to all them that haue eares to heare the true preaching of his Gospell: Seeing the Popes officiares themselves, who make vente of his Pardones at *Rome*, and make their gaines in sheepe-skinnes, and peeces of plombe appended thereto, taunt and mocke the receiuers of them, holding them for verie fooles, as they are indeed. For who is indued with natural iudgement, that seeth not, that these counterfaieted Indulgences, serue for no other thing, but to mocke and deceiue the people, to make marchandise of their

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their soules, & to bring in money to those vagabound pyke-purses, called in their law, *Quæstores indulgentiarum*, that is, Collectours of the money of these Indulgences. What madde stupidity & foolishnes is it then, in this cleare light of Christs Gospel, to men to hazard themselves with great daungers, losse of time, and expenses, to raike to *Rome*, either to behold, or to be participant of these vnworthy wares: For if they do it of blinde zeale, beleeving them to be of any availe, they are miserably deceived, to the great hurt of their soules health. And if they do it onely of curiosity, to see such things as they never saw before; they therein declare the lightnesse and vaine transportation of their minds, not being settled in the true knowledge and feare of God. For as the common Proverb sayeth, there is neither man nor horse, that vseth to be better of the passing to *Rome*: And so is seene indeede of many of them that returne from thence.

*c. Quem
admodum
ubi. S.*

THIRD PROPOSITION.

That the Iubilee of the Papisticall Romanistes, neither doth rightly counterfaite the Iewes, neither the secular yeares of the auncient Romanes. And of diverse manners of reckoning the ages of the Worlde, and of mens liues: And that reckoning by hundreths, wee are now in the fiftie sixe age.

AS The papall religion in manie things is patched and made vp, partly of the old rites and ceremonies of the Iewes, and partely of the superstition of the Gentiles, so counterfaite they by imitation, sometime the one, and sometime the other; and when they lacke the one, they take the other for their ground. So it is concerning their *Iubilees*, whereof I haue bene hitherto speaking: and haue proven already, that their imita-

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tion in times, is not according to the institution of Gods lawe, promulgate by *Moyſes*. Nowe then they being put from that grounde, may alleadge, that they having no neceſſitie to obſerve *Moyſes* law in al poynts, haue appoynted the *Jubilees*, after imitation of their ancient *Romanes* (whoſe degenerate poſteritie they are) to wit, that as they had their ſtages or playes, which they call their ſeculare ſolemnities, every hundreth yeare, once in memory of the antiquitie of their cittie: where in it was proclaymed, by ſounde of Trumpet, that the people of *Rome*, ſhould ſee ſuch pompes and guiſes, as no man that was then living, ever ſawe before, neither ſhould ſee thereafter. So Pope BONIFACE the eight, did inſtitute his *Jubilees*, to be holden every hundreth yeare, with ſolemne Proclamation of his Pardons. Now graunting this to be true, as their ground is vaine and profane, ſo whatſoever is builded thereupon. And yet let vs ſee how happely and circumſpectly theſe Romaniſtes imitate the auncient *Romanes*: ſuppoſing that they celebrate their ſecular ſolemnities, at the precise end and periode of every hundreth yeare. This their ground (I ſay) is falſe: For it was the ſpace of an hundreth and ten yeares, betweene every one of the ſeculare ſolemnities, according to the old inſtitution, thereof, which 110. yeares were compoſed, of twenty two of their *Lustra*, wherein they did luſtrate and muſter their people: every *Lustrum* conteining the ſpace of five yeares, which being 22. make eleven times ten year: Whereof *Horace* the Poet, beareth witneſſe in his ſong or ode intituled *Carmen ſeculare*, in theſe verſes:

*Certus undenos decies per annos,
Orbis ut cantus referatque ludos.
That certaine circulary ſpace,
Ten times eleven yeares in a race,*

The ſenſe is:

Muſt

Must bring againe the songs and Playes,
At *Rome* of secular yeares and dayes.

So the Papisticall Romanistes, are wrong wrested in their reckoning in this also. Now it is trueth, that albeit this secular Periode of time, conteining the circulare course of an hundreth years, was most diligentlie observed by the *Romanes*, for diverse causes. Yet we notwithstanding, for the common reckoning of an age, may well take the precise number of an hundreth yeares: Because it is commonly the longest course of mans life in our dayes. And because I am entred in to make mention of ages, I thinke it good, to discourse a little vpon the ages of the Worlde, and likewise of mens liues. And to declare how many manner of waies the same are taken: and of the diverse reckoning thereof. For the which we haue to vnderstand, that as al things in this visible world, haue a certaine age and continuance of time, so the Worlde it selfe hath the owne age: which being taken generally, signifyeth, the whole space of the durance and continuance thereof. Otherwise the age of the Worlde, betokeneth the decaying parte thereof, as the eeld or age of a man, is called the latter parte of his life. And indeed it may well be saide now, that we become to the decaying parte, and latter age of the World. For (as the Apostle sayeth) *We are they vpon whom the ends of the World are come.* And in another place, hee calleth these our dayes, *the latter times.* Now the age of the Worlde, taken in the former generall signification, is divided againe in diverse particular ages, and that by sundrie manners of reckoning: For some distribute the whole ages of the World in three partes: ascribing to everie age 2000. yeares: Which commeth of that common opinion, holden of manie,

1. Cor. 10.
1. Tim. 4.

1. Pet. 3.

and recited, for the saying of the house of *Elias* (not that great Prophet *Elias*, but a certaine *Rabbin* of the Jewes so named) that the World should stande 6000. years, and thereafter should be dissolved. Of the which they count, 2000. years before the law (called the voyd time) 2000. vnder the law, & 2000. vnder Christ, which shalbe shortned, for the sinnes of the world, which are many. There be divers learned and godly fathers of this opinion: supposing, that as the worlde, with all things therein conteined, was created in sixe dayes, so the same should endure 6000. years, taking each thousand yeare for a day, as it is taken in the second Epistle of *Peter*, where he sayeth, *That one day before the Lorde, is as a thousand yeares, and a thousand yeares as one day*: And amongst others, *Augustine* writing of these ages, & dividing them in six, reckoneth the first age to be frō *Adam*, to *Noah*: The 2. from *Noah* to *Abraham*: The 3. from *Abraham* to *David*: The 4. from *David* to the captivity of *Babylon*: The fifth, from the captivitie to Christ: The sixt and last, vnder the Kingdome of Christ, vnto the end of the World. But this division not to be equall, it may be evident, by the supputation of yeares, conteined in the first proposition, and namely, of the last age vnder Christ, which now hath already indured sixteen hundreth yeares; and it is not certaine how long the same shall yet further continue. Albeit by all probable conjectures, the world now appeareth to draw neare an end. Alwaies, I thinke it not altogether to be refused, that is alleaged of the Jewes, of this their Doctor *Elias*, who-so-ever hee was. For it lacketh not a reason, counting 2000. years before the law. For indeed, from the beginning vnto *Abraham*, with whom the first covenant was made, and to whom the Law of circumcision was given, wee finde to be about the space of 2000. years

yeares. And likewise vnder the law to Christ, about other 2000. yeares. And now they lack but 452. yeares of the last 2000. vnder Christ. Therefore this authority being brought forth by the Iewes themselves, maketh much against them, who will not yet acknowledge the true Messias: seeing they haue wayted in vaine for an other Christ; about sixteen hūdreth years, about their owne reckoning. Others there be, that distribute the ages of the world in foure, according to the nature of four kindes of mettalles. The first they call the golden age, or Golden world, which was the most auncient & best of all; like as Gold is the chiefe amongst mettalles. The second, is next best, the silver age: The third, the age of brasse, and the fourth yron, declyning ay, from better to worse, as the world doth indeed. Of this diuision of ages, the Poets oftentimes make mention. And the originall thereof, appeareth well to haue bene taken from the Prophecie of *Daniel*, who in expounding the dreame of *Nebuchadnezzar*, speaketh of that greate Image, representing the foure chiefe Monarchies of the worlde, whereof the head was of Gold, signifying the Kingdome of the *BABYLONIANS*: The armes of silver, figuring the Monarchie of the *Medes and Persians*: the wombe and sides being of Brasse, betokeneth the *Macedonian* Monarchie, obtayned by great *Alexander*: The legges of Yron, and feete partely of Yron, partely of clay, that of the Romanes or the feete, as others interpret the Kingdome of the Greekes, begun by *Seleucus*, which being strong as yron, and noy some against the people of God, become thereafter, mingled with clay, declyning to weaknesse and being bryckle in the selfe. And finally, the Kingdome of Christ did ryse, wholly after destruction of all those Kingdomes, shall endure for ever, as at more length is specified in

Dan. 2.

that prophetic. VVho would know more of the foure ages, represented by these foure metalles, may reade abundantly in *Hesiodus* and others Poets, Others count the ages of the VVorld by seavens, after the number of seaven Planets, having a certaine periode and revolution amongst themselves, whereof wee are to speake more in an other place. There bee others also, that distinguish the ages of the worlde, by the ages of men. And sundry others vse diverse other distributiones of the ages and times of the worlde, whereupon I wil not now insist. Alwaies I think the most facill & common division of the ages of the worlde, is by thousandes, counting in the whole sex, according to the analogy of the sex dayes of creation. For to count by the liues & ages of men, hath rather a peculiar respect to the generationes of men, then to the time of the continuance of the world. So it is more proper to count the ages of the world by thousands, because of the long continuance thereof, in respect there was never no man that lived out compleitly a thousand years. But this divisiō of the ages of the worlde by thousandes, would appeare more proper, if it were made by equall division of thousandes, or at the leaste, approching neare to an equalitie, then as it is commonly parted by greate inequality, as was before recited out of *Augustine*. Therefore it may be divided after this maner: The first thousand yeare, counted from the creation, to *Noah*, albeit it conteineth 56. yeares more. The second millenarie, from the birth of *Noah*, to the calling of *Abraham*, albeit there be twenty three more. The third milenary, from *Abraham* his calling, to the building of the Temple by *Solomon*, albeit they be 67. yeares lesse. The fourth millenarie, from the Temple building to Christ, albeit there be fiftie two years lesse. The fift millenarie, from Christ his nativitic extendeth it self to his 1052. year. but

but I reckon the same to the 1000. yeares, when the Antichristian Papale kingdome, did utter the selfe in the person of SYLVESTER the second, who by art Magick, and diuclrie, made himself to be promoted Pope. The Image of the Romaine Empire, being translated a little before, by *Otho* the Third, vnto the *Germanes*. The sixt millenary, whereinto now we are, shal take end, when God please, if so be the worlde shall continue to the end thereof. The ages of the world being thus taken vp by thousands, wee may call the first age, The old age, or the Golden, because in it the worlde was governed in innocencie, in respect of the ages following, vnder *Saturne*, as the Poets recorde. And if we giue credite to the Astrologes, *Saturne* is the Planete of quietnesse and peace: But this age had the ende or the evening thereof declining to darknesse, when the seede of the godly, mingled themselue with the vngodly, and all kinde of wickednesse begouth to abound before the flood. The second age or millenarie, may be called the renewed age of the world, and the poetically silver age, worse then the first, but better then others that followed; wherein, after the destruction of mankind, by that fearefull flood, the world was renewed and inhabite againe by *Noah*, and his sonnes; and succession, vnder the benevolent Planete *Iupiter*; but the same turned to a greate darknesse in the ende or evening thereof, when the whole posterity of *Noah*, for the most parte, declyned to Idolatrie, *Nembroth* begouth to vsurpe dominion over others, and to be the founder of the first tyranny in the worlde. The thirde millenarie or age, may be termed the age of the Law, or poetically, the brazen age: Because in it God separated *Abraham* from the Idolaters, and gaue to him and his posterity, his Oracles, and a written Lawe, where

whereby they should knowe howe to serue him, and write his commandements in Tables of stone, hard as brasse, to declare the heard harts of the people of those dayes. The fourth age or millenary, we may call the age of the foure Monarchies, and the Poeticall yron age, because in it were al the foure Monarchies, succceding one after an other. And then Martiall armour made of yron, troubled the whole world, & subdued it to those impotent dominators. The fift millenarie or age, we call the age of Christ, and the rerurning of the golden world againe. For in it not onely externall, peace was restored to the world, vnder *Augustus Caesar*, but also peace from heaven, to the conscience and soules of men; as the Angels in the Nativity of Christ did declare: Whereof, *Virgile* the Poet also maketh mention, in citing the Oracles of *Sibylla*, (which he vnderstandeth not) in his foure Eclogue. The sixt and last age, we may call the age of Antichrist and his kingdome. For in it both, *Gog* and *Magog* is hid and open Antichristian enemy, to witte, the Pope, and *Mahomet*, with their wicked lawes, chiefly haue troubled the worlde, and true professors of Christ, his true religion: But because these are kingdomes of darknesse, and not of light, after the darknesse thereof. God in his mercie hath made the light of his Gospel, as the Morning star to shine in our hearts, by which this darknesse is expelled. But the vnbeleeuers hearts are more and more darckned, till the iust iudge shall come and put an end to all darknesse, whose comming we beseech the Lorde, in his greate mercie to hasten. As to insist longer vppon these ages, of the world, or the allegorical analogie thereof, with the fixe dayes of Creation: I think it not expedient, let them that delite therein, reade others, that haue discoursed therevpon. This much then for the ages of the world.

world. As to the ages of mens liues, they are also diuersly reckoned. For some there be that take the fourth part of an hundreth yeare, which is, twenty five yeares only for a mans age; and some take thirtie, because man of that age, is able to become a father: And they referre that which *Homer* the Poet speaketh, of the age of *Nestor*, that he attayned to three ages, to be vnderstood of thirte thirtie yeares. But the Poet *Ouid*, vnderstandeth that place of *Homer* otherwise, to witt, of three hundreth yeares: saying in the person of *Nestor*, *VIXI*

Odyss. 3.

Annos bis centum, nunc tertia vinitur etas.

Metamor.

12.

Two hundreth yeares I haue over-past,
Now the third age my life doth last.

As indeed it is most probable, to haue bene so ment by *Homer*. For in those dayes it was no rare thing to see men liue thirte thirtie yeares. Others they be, that distribute the ages according to mens life-times, by seavens; but after diuers manners. For in the 90. Psalm, whereof the title is ascribed to *Moyse*, the common age of mans life is counted to be ten-times seaven, that is, seauenty yeares. And the cause why the ages be reckoned by seavens, is, by reason that seaven is a perfite number, whereof hath bene spoken largely of before: And commonly, every seauenth yeare, some notable change or accident falleth out in mans life: And namely, at the age of nine-times seaven, which make, threescore three yeares, called the *Climacterick* yeare, which many counte for a fatall yeare, and tearme of mans life in our dayes. Others (as *Hippocrates*) count seaven-times seaven yeares, for a mans age, which maketh 49. yeares, conforme to the *Iubilee* of the Iewes. Yet notwithstanding, these other reckonings, if we shall compare the ages of the world, with the longest age of mans life, the most perfite and convenient reckoning, is to counte

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by hundreths: ascribing 100. yeare in a full and perfite number to every age: for that is the farthest tearme of mans life, that we can now reckon to. Albeit a few men in some cuntries liue longer: And it appeareth well to be so taken in the Scripture. For (as it is written in *Geneses*) when God shewed vnto *Abraham* by Orackle, *Genes. 15.* *That his seede should be a stranger in a Land that was not their owne:* The space of four hundreth yeares thereafter, he exponeth it of foure Generationes, saying, *In the fourth Generation they shall retorne thither againe:* where he taketh foure generationes, for foure ages. The same may be approoven, by that which was cited out of *Homer*, concerning *Nestor*. So holding vs at this diuision of ages by hundreths, there will be from the beginning of the World of those ages, now cōpletely passed by our reckoning, before this 1600. yeare of Christ, fiftie hundreth yeares, which make 55. ages: And we are now in the 56. age, and at the 48. yeare thereof: which may well be called, an age of the decaying and fading worlde, not onely because it appeareth to approche neere vnto the worlds end, but also by reason greater mutatiōs, & alteratiōs are likely to fal out therein, both in the visible heavens, the earth, & other elements, then in other ages before: whereof I intend to speake more largely afterward. But to intreat of particular accidents that fel out in the former ages, it pertayneth to a more large discourse.

FOURTH PROPOSITION.

That in our time, the signes and revolutions of the heauen, are changed and remooved from the olde accustomed places: And therefore the vulgar Prognosticators, are in an error: And of the way to reforme the same.

Like as I haue travelled heretofore, by Sabbaticall reckoning, to deduce & finde out the perfite count
of

of the yeares of the world, how long it hath continued vnto this instant 1600. yeare of Christ: And therewith to discover the erroneous reckoning of the Papisticall *Iubilees*, and their impieties: So now might I enter into an other kinde of reckoning, which is called Astronomical, gathered by the course and revolutiones of the Heaven; the Sunne, the Moone, and the Starres: For as the Sabbaticall reckoning, (whereof I haue spoken) hath the grounde out of the Scriptures, and worde of God; So this Astronomical count, hath also the original out of the same. And as the reckoning of Sabbathes and Sabbaticall yeares, beginneth at the seaventh daye of creation, when God rested from all his workes; so this Astronomical calculation, hath the beginning from the 4. day of creation, when as God made those heavenly lights, and placed them in the lyft of heaven: not only for that cause, that they should shine & giue light vpon the earth, separating the day from the night: but also to be for signes and for seasons of times, dayes, and yeares: that is, by their motions and revolutions, to distinguish times and seasons, and therewith, to signifie certaine effects following, vpon their courses and motions: So that thereby, we may learne the difference of times, and make distinction of the partes thereof: as of yeares, monethes, dayes, and of all seasons and appointed diettes: Without the knowledge and reckoning whereof, there should be nothing but extreame confusion, in all the actions of men. For neither could the memory of things, by-past be kept, nor respect had of things to come, nor the progresse of time be numbred, without the same were defined and measured, by the motion of these heavenly bodies, and namely, of the Sunne and Moone. For the Sunne, by his most equall and simple motion, is as a most perfecte rule to vs, to ap-

poynt and measure the yeares and seasons thereof. The Moone also by her short motion, to measure and distinguish the Monethes of the yeares: So there is no more perfite way to measure the yeares of the World, then by the course of the Sunne, the Moone, and the Starres, which everie one haue their iuste periodes of time, within the which, they compleit their courses, & revolutiones, the which, albeit they appeare sometime vnequall to vs that dwell on the earth, yet they are most equall & constant in them selues. But because I think I haue prooven sufficiently already, both by Sabbaticall and by Historicall reckoning, the iust count of the yeares of the World to our dayes: I thinke it not necessarie in this short Treatise, to set downe the Astronomical reckoning: al-be-it it would ratifie and confirme our former count. For it should be both long-some & tedious to them that are not well grounded in Astronomie: and peradventure, over difficill to be taken vp. Therefore I refer the same to a more ample worke: In the meane time, by reason of the great errour I see fall forth among the vulgare Prognosticators, for wronge taking vp of their groundes, in judging the face of the heaven, the weather, and other accidents and influences thereof: I haue thought good to discover their errour, that they may amend the same, and others be no further deccived by them. But first I would informe them to amend their errour also, that deny the heavenly influences to be effectual, because the predictions of such as commonly set out the vulgare Prognostications oft-times, take not effect: I say, these men declare them selues very ignorant in naturall Philosophie, and are convict by experience and ensample of such things, as daily fal out, by vertue of the heavenly influences. Yea, by the Scripture it self, Namely in *Iob*, where the Lord him-

himselfe maketh mention of the pleasant influence of *Iob. 3. 2.*
Pleiades, which is the pleasant spring-time of the year,
 when the Sunne commeth to those starres. For these in-
 fluences, not onely make the earth to fructifie, but also
 worke a great varietie in the seasons of the year: so that
 they are not like one to another, nor to themselves e-
 very yeare in many things. And many evident signes
 are founde in the motiones, configurations, and inter-
 changeings of the courses of the heavenly light, where
 by men, who are expert in divine science of Astrology,
 may gather and conjecture, many things to fall out, not
 onely in the aire, but also in the naturall inclination of
 earthly creatures. For, for that cause, the eternall God
 appoynted them in the beginning, not onely to shine
 and shew light vnto the world, but also to be for signes
 of things to come: as it is testified in *Genesis*. So that by
 the great providence of God, three excellent benefites *Gen. 1.*
 are communicated to men, by these heavenly bodies:
 The one is, to shine and giue light vnto the Earth: The
 seconde, to distinguish times, dayes, and yeares: The
 third, to forewarne men of many things profitable for
 this life; not that wee should thinke that all things can
 be fore-told thereby, or that the starres haue force to
 mooue the minds and willes of men, as it were by con-
 straint, to this or that. For this science, hath certaine li-
 mites and boundes, over the which it ought not to be
 drawen. For as the chiefe author in this arte *Ptolemee*
 himselfe affirmeth, that part of Astrologie, which is cal-
 led *Iudicial*, exceedeth the weaknesse of mens appre-
 hension, which is agreeable to that which God by his
 owne wordes objected vnto *Iob*, in the place before ci-
 ted, saying: *Knowest thou the statutes of the heaven, & canst*
thou set downe the ruling thereof in the Earth? And be-
 sides this obscure knowledge of the heavenly influen-
 ces,

ces, there are superstitious observations vſed by many in the artificial ſetting vp of the figure of the heauen, & applying the ſame without any ſufficient natural cauſe or reaſon to every purpoſe, which I for my parte, altogether improoue & cōdemne. And yet it followeth not hereof, that this diuine ſcience ſhould be allutterly rejected or contemned, as many that be ignorant of it do. For by it, many profitable things are knowen, which ſome for the vtilitie of men edifie, and namely, for inſtruction of Phyſitiones, labourers of the ground, Seafaring-men, and other travellers & obſervers of times, to knowe and fore-ſee, the falling out of windes, tempeſt, and other accidents of the aire, and for relieving of infirmities of mens bodies, by knowing the right times of applying medicines, according to the diſpoſitions of the complexions and humours, over which, the Moone is knowen by experience, to haue great dominion. For if it be granted (as we know it is) to certaine foules of the aire, and beaſtes of the earth, to fore-know and feele the mutationes of the aire, and tempeſtes to come, how ſhould we altogether denie fore-knowledgs to be graunted to men, to conjecture of theſe accidents, having reaſon, judgement, and experience to lead them thereto? not as to come by abſolute neceſſitie (for God is aboue all ſecond cauſes, & may ſtay them when he pleaſeth) but by probable reaſones and appearance. And yet, I confeſſe, that men of no euill inclination, are mooued to haue thoſe Aſtronomicall predictiones in greater contempt, becauſe of the errour and ignorance of many profefſores of this ſcience, and namely, of ſuch as ſet forth the vulgare Prognostications, that are yearely to be ſold abroad. For when the common ſorte of men ſee, that the accidents fore-tolde by them, as namely, concerning the
muta-

mutations of the aire, fall not out according to the judgement of such Prognosticators, they suppose the fault, which is in the ignorance and evill-taking vp of the men, to be in the science it selfe: as though there were no probable certaintie in Astronomical predictions. But as it followeth not, if an ignorant Physition, kill a man, when he professed to heale him, that therefore no man should vse medicine, so the vnskilfulnesse of the professor is no good cause to derogate authoritie to this divine science: if it be lawfullie vsed and retained within the right boundes. Now because I perceiue one of the chiefe causes, of the error of those cōmō Prognosticators to be, that they take not rightly vp the grounds of their cōjectures, but follow the old rules of the *Chaldeans*, *Arabians*, and others auncient authors in that science, which serue not for our dayes and time. For the doctrine of the signes and houses of the heauens, and placing of the Planets thereinto, with their triplicities & mutuall qualities, in their applications, and joyning with the fixt starres, which served for the former ages; cannot now serue, nor be sufficient to ground solide conjectures vpon, for they are altered and changed. For the which, it is to be vnderstood, that the auncient out-setters of this science, who divided the whole arche of the *Zodiacke* in twelue equall parts, and into twelue signes: For that time, considered the qualities of every signe, depending vpon the nature & qualities of the fixt starres, that were in such a signe; so that when any of the Planets, come to the stars, or had aspect thereto, they caused the alteration of the aire, according to their naturall qualities, and other accidents to fall out, beginning at the signe of *Aries*; and so counting consequently from the Spring-time, *A Equinoctium* throughout the rest of the signes: At which time,

the entring of the Sun, in the *Aequinoctiall* poynt, was in the beginning of the signe of *Aries*, of the eight sphere, or not farre distant from the first starre of that signe, which they peradventure thought to bee vnchangeable: But by processe of time and experience, it is found, that the *Aequinoctial* poynt is moveable, sitting, and remooving back-wards, contrary the order of the signes, and the fixed starres that were in the signe of *Aries* remooued forward. In so farre, that from the first observation of the heauenly motions, when the beginning of the signe of *Aries*, agreed in position & situatiō, with the first star of that signe in the 8. sphere, vnto our dayes, counting in the midde-motion of the *AEquinoctial*, to witte, to this 1600. yeare of Christ, the fixed starres of the signe of *Aries*, that were some time in the beginning thereof, at the *Aequinoctial* poynt, are now distant more then twenty seaven degrees, and fifteene minutes from that poynt fore-ward: or rather, the *Aequinoctial* poynt is slipped backe from them, and preventeth their course in the motion of the heavens. And so the stars that were in the signe of *Aries* of olde, are now (counting from the *Aequinoctial* point) for the most part in the signe of *Taurus*, & they of the signe of *Taurus* in *Gemini*; and so consequently of the reste: Notwithstanding of this difference, the common setters out of Prognostications, and also the Mediciners, in giuing of their medicine, mak their counte after the olde maner, as the signes were woont to be reckoned, nearer to the poynt of the Vernal *Aequinoctial*: where vpon followeth this errour, that the signes taking their nature and properties from the fixed starres, and having now changed their place, render other influences to the aire and earth, then they did of before. So that they which sometime were hoat, are now become cold,

colde, and they that were drye humide; and by the contrary, cold, hote, and humide drie: And so no certainty can folow, to know the mutatiōs of the aire, or other accidēts thereby: neither can the placing of thē in the twelue houses of the heaven, after the old reckoning, nor the computing of their triplicities or aspects by that calculation be right; and consequently, all that is builded therupon, by our common Prognosticators, falleth to the ground, and can haue no solidity: So that it is no marvell, albeit they erre in their predictions for the most part. As to the cause of the prevention of the *Aequinoctial*, and concerning the inequall variation thereof, because it belongeth to a more subtil & ample discourse, for the present I leaue it: Only to speak somewhat of the remedie of this errour in reckoning, which falleth out by not taking-heede to the anticipation of the *Aequinoctial* poynts. In my opinion, I think there may be two waies to remeid the same: The one is, to reckon and calculate the signes, according to the eight spheare and fixed starres being therein, as they were reckoned of old, & in the daies of *Ptolemee*, not having respect to the vernall *Aequinoctial* poynte: Albeit, in describing the generall disposition of the year, respect may be had thereto, and likewise to the reste of the tropike poyntes and fixed starres being therein for the time, with the configurationes of the Planets, and the conjunction or opposition of the Lights, being nearest vnto the same. The other way is not far different frō the former, that is, without respect of the signes of the ninth spheare, to begin to reckon at the twentieth seven degree, & fifty one minutes of *Aries*, as if it were the first degree this present yeare, and as the Moone sitteth her Mansiones, frō the *Aequinoctial* poynt hereafter to follow the degree of the *Zodiacke*, where shee

begouth her first Mansion, and so to proceed with the rest, and to counte by the mansiones of the Moone, ascribing to every mansion, twelue degrees, fifty one Minutes, and thirtie secondes, as the maner is throughout all the twenty eight mansiones, which is a verie sure way. For certaine it is, that the affections and influences that flow from the Moone, especially cōcerning the alterations of the aire, are of greater force and effect nor those that come of other planets, by reason of her propinquitie to the earth. As also in medicine, shee worketh greater effects then all the rest of the Planets, because she is predominant in all humide things, as wel in mens bodies, as in the Sea and the aire: And shee bringeth foorth her effectes, according to the qualities of the fixed starres that are founde in every one of her mansiones, when shee is joyned with them: And so commonly is the disposition of the aire at that present time, vnlesse some other greate impediment stay the force thereof: Therefore, having respect to the mansiones of the Moone, and the aspects and applications of other Planets to her, and to her Mansiones, great conjecture may be taken of the wether that is to fall out at any time, according to the season of the yeare. Moreover, they that would Prognosticate rightly of the weather, should haue more respect to the Moone then all the rest of the Planets, because, as the Moone setteth after the first euidente appearing after every change (which is commonly the third, or the fourth daye) so followeth the course of that whole Moone: Therefore, consideration would be taken, what disposition the Moone hath the third and fourth daye, and the fourth daye especially, in what mansion she will be, to what other Planets she will be applyed in a conjunct opposite or quadrate aspect: and namely, if she apply to *Saturne*
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soone after the change, or immediatly before, for then be sure of rough weather. But if she be rid the fourth day, of all malevolent aspects, the mansion wherein she is, being of temperate nature, the whole space of that Moone, commonly for the most part will be faire: and generally note, that if any evill weather is to fall out in the Moone, it falleth with greater effect in the dayes of the quarters and full Moone. But to speake more particularly and exactly of these thinges, it belongeth to a more large treatise then this present, which serveth only for a taist of things that may be spoken herevpon. And my intent was principally, to shew the errour only of the common sort of Prognosticators, that deceiue the people, founding them selues vpon wrong grounds, and thereby make the divine science, of naturall and lawfull Astrologie, to come in mockage and contempt.

FIFT PROPOSITION

That the olde Iulian or Romaine Kalendar, might receiue an easie reformation: And that the late attempted reformation thereof is not circumspectly taken vp, but giueth occasion of errour in reckoning.

S Eeing we are entred in Astronomicall reckoning of times; & there is nothing more necessary and profitable for all sort of people, that are not trayned vp in Astronomie, then to haue a perfite Kalendar, wherby the right course of the Sunne and Moone being counted and knowen, the true distinction of all times, may be particularly set downe as in a Table, wherein all the actions of men, both concerning Ecclesiastical and civill affaires, may be ordred and done in due season. Concerning the which purpose, it is to be vnderstood, that in all ages, men haue travelled to finde out such a

perfitte reckoning of the yeare, monethes, weekes, and dayes thereof, as might serue for this vse: Some framing their Kalenders (for so we must cal them for doctrines cause) to the course of the Sunne, to compt their years thereby, & some to the course of the moone, reckoning by Monethes, and some labouring to reduce both those reckonings to an equalitie, & to make their Kalenders to agree to both. The which thrid being the most perfitte forme of reckoning and most commodious for all affaires both holy and politick, was first vsed amongst the Godly patriarkes, euen from greatest antiquitie, whereof wee haue euident Testimonies in the book of God. For in the time of *Noah* mentiō is made of monethes of the yeare, which coulde not be counted but by a certaine forme of Kalender or Almanack, counting by moones so many Moneths (for moneths take their denomination from the moone) which wee may gather then to haue bene 12. in number, to make out the space of an yeare. And that the same were ruled also according to the course of the Sun, we may haue intelligence by the principal feastes appointed by God in the law, which were not onely affixed to certaine dayes, but also to such times as had respect to the seasons of the year ruled by the Sunne, & to the times of growing & winning of the fruits of the ground, proceeding from the course of the Sunne. As the first moneth named *Abib*, tooke the name from the first fruites, because in it was the barly haruest in the cuntry of *Palestina*, as *Plinius* also testifieth. So was the feast of the *Pasouer*, celebrate the 15 day of the first moneth being the first full moone after the vernall *Equinoctium*, likewise the feast of *Pentecost*, was the fifth daye of the third Moneth, wherein the first fruites that were made in bread of corne were offered. In like manner after collec-

tion of all the rest of the fruites, & namely of wine and oyle, was the feast of *Tabernacles*, which was celebrated in the leauent moneth. All these feastes had respect to the course of the Sunne, as I said before. Now to make the course of the Moone to agree with the Sunne, so that the reckoning of the Moneths might bee conformed to both, after two or three yeares as the count fell out. The Hebrewes in their Kalender added a certain od month, called their *Intercalare* month whereof mention is made in their almanacks & named it *Ve-Adar*: the second or *posteriore Adar*, wherevpon I wil not now insist. Alwaies, because this forme of agreeing the yeares, and framing them both to the course of the Sunne and the moone was thought (as it is in deede) most perfite, *Iulius Caesar*, a man of great magnanimitie, & well seene in letters, by the counsel and instigation of *Sosigenes*, an expert Mathematicien in those dayes, where as the Romaneyears very confusedly were reckoned of before vnto the course of the Moone, about the space of 45. yeares before the Natiuitie of Christ, diuided a newe forme of Kalender: First framed after the course of the Sunne, diuiding the whole yeare in 365. dayes and six houres: and making it to containe 12 Moneths whereof the names are yet in vlc. And because of the od sixe houres, which coulde not bee brought to count euery yeare, he ordained that euery 4. yeare one day shoulde bee added to *Februarie*, because foure times six houres make vppe an whole day of 24 houres. And the yeare wherein this od day falleth, we call commonly *Leape yeare*. And because it was added at the fixe *Kalendas* of *March*, it is named in latine *Bissexius*, or *Bissextilis annus*, for the Romanes diuided their moneths in *kalendas*, *Nonas* and *Idus*. Now *Iulius Caesar* begouth his yeare at the kalendes of *Ianuarie*, which was then when

the Sun entred in the eight degree of *Capricorne*, eight daies after the winter *Solstitium*, which then being the shortest day of the yeare, fell vpon the 25. day of *December*: And the Spring time *Equinoctium*, when the Sun entred in *Aries*, after that old reckoning, fell vpon the 25. day of *March*. And the Sommer *Solstitium*, making the longest day vpon the 25. of *June*. And the harvest *Equinoctium*, about the 26. or 27. day of *September*: The which places of the Sun, are now changed and slyden backe in the *Julian Kalendar* (by reason of the prevention of the *Equinoctial*, whereof I spak in the fourth proposition) to the 12. 11. or 10. day of the said Monethes, and 13. or 14. of *September*. The chiefe cause hereof (besides the prevention of the *Equinoctial*) is that the *Julian* yeare, reckoned by *Cesar*, to conteine 365. dayes & six od hours, conteineth somewhat more, then the just calculation For by true Astronomical reckoning, there will be every yeare, taking off the sixe odde houres, eleven minutes of an houre, and certaine secondes: The which, in the space of 130. yeare, or thereby, will make vp an whole daye. And so in the space of 1645. yeares, which is the time since *Julius Cesar* set out his *Kalendar*, there will be more then the space of thirteene dayes accressed, to be taken away from the count of the odde sixe houres, about the 365. dayes of the *Julian* year. For this cause, sundrie learned men of our memory and time, haue earnestly desired, that some Reformation of the *Julian Kalendar* might be made to bring the same to the old estate and institution thereof, as it was firste set forth, by reason of diuers inconvenients, that by proceffe of time, occurre by neglecting thereof. And namely, that the agreement of the course of the Sun, with the Moone (which two Planets, were ordained of God in the beginning, to distinguish times) cannot there-

thereby, as it is now, be knowen. The which matter, being proponed to divers general counsels, could not take effect; till now lately in our daies, with favour of Pope Gregory the 13. his Cardinals & counsels, it was permitted in the 1582. year of Christ, to one *Aloysius Lilius*, professor in *Mathematical Astronomie*, to let downe this long desired reformation: Who having performed the same after his maner, hath thereby purchased a merveilous assent of divers Princes & cuntries, to accept & authorize the same: Albeit not without divers contradictions. For in the year, 1584. in *Auspurge* of *Rhetia*, there fell out a great commotion, both in the Church & civil government therof. As also the 1585. yeare in *Riga* of *Lithuania*, great trouble was raised, till finally it was agreed, that the old *Kalendar* should stande as it was before, without reformatiō. And many cuntries yet there be, that haue not accepted nor allowed this pretended correction. Now as concerning this reformer *Aloysius Lilius*, albeit (as it is supposed) he would haue brought the *Julian Kalendar* to the old estate, as it was in the beginning, or neere thereby, yet they of the Papisticall Clergy, & others to whom the reformation therof was first proponed, would not agree that it shuld be drawen back any further, but to the time of the *Nicene* councell, which was holden and concluded in the 328. yeare of Christ; herefore hee was forced to begin thereat. And because there interveened betweene that time, and the 1582. yeare of Christ, the space of 1254. yeares, hee brought backe the reckoning of the *Julian Kalendar*, onelie tenne dayes, setting forth a newe *Kalendar*, wherein he had respect to twelue hundreth years, with so many ods, to wit, 54. yeares: For the which cause, he was also forced to alter the Cycle of the Sunne (the which is not complected, but in 28. yeares) and so to change

change the Sundayes letter to an other the that which was founde in the olde Kalendar books, nowe this reformation of the olde Kalendar, albeit it was exactly calculate to the time of the *Nicene* councel, yet it maketh a great change from the reckoning of the old kalendar, and putteth many men in doubt what to follow, whether the olde style of counte or the new. And hath brought great controuersie in diuers places (as partly I shew before) seing that the day of the natiuity of christ & other festiual dayes (as they cal them) & daies of holding faires & mercates, are changed & holden ten dayes before the accustomed times. And merchandes and others in making their contractes and obligationes are often disappoynted of their dayes of payment, with diuerse others such inconueniencies, where as it had bene farre easier, without any such perceptable change (if so great neede had bene to reforme the olde Kalendar) to haue done, as yet it may be done, if it please Christian Princes and countries to agree therevnto, after this manner, to witte, that for the space of 56 yeares following this 1600 yeare of Christ, there should be no leap yeare at al: But al years to be common & equal conteining 365 dayes onely, according to the quantity of the olde *Egyptian* yeare. So that two cycles of the Sunne should passe by continuall progresse in the Kalendar, by, A, B, C, D, E, F, G, without any variation, during these 56 yeares, to bring it to the first institution, leauing out the foureteene od letters of leape yeare, which are now interlaced in euery two Cycles of the Sunne, for in them are foureteene times foure, which make 14 leap yeares. So by this reckoning 14 dayes being left out in the space of 56 yeares, the year should come to the same estate wherein it was, at the first setting foorth thereof by *Iulius Caesar*, which was 45 yeares before the birth of Christ

Christ. And these forty five yeares, added to the fiftie sixe yeares, before mentioned, make 101. yeares, which 101. yeares being added to 1600. yeares, which nowe haue bene from the birth of Christ, will make vp in the whole, 1701. yeares, which being divided by 130. by true calculation, giue in the quotient, thirteene whole dayes: and there will remaine after diuision, twentie odde houres, and forty sixe Minutes of an houre, lacking only three houres, fourteene Minutes, to accomplish twenty foure houres: For the fourteen daye, which is no perceptible difference, and will be made vp in the space of sixteene yeares thereafter. And giuing this reformation, should not be made till sixteene yeares hereafter were past, it should make vp the selfe: So by this maner of correcting of the *Kalendar*, it were easie to bring the *Julian* yeare, to the first institution: letting the Cycle of the Sunne, after the 56. yeares before mentionate, returne to the former estate, as it is now set downe in our Almanackes, as for example: If this Reformation should be attempted to beginne in the yeare, 1601. next following. The Sundayes letter, that yeare being D. the Cycle of the Sunne fourteene, the yeare of Christ. 1656. being compleet, the same letter should be the Sundaies letter, in the 1657. yeare: & the Cycle of the Sunne, 14. And so consequently, the Cycle of the Sunne, with the Sundaies letter, should proceede as they stand in the old Almanacks, without any variation for many yeares; and, as may be supposed, should neede no further reformation to the ende of the world, which appeareth now shortly to approach. At least, every 134. year, leaving out a leape year, should hold it at the old stand. And this should make no perturbation nor varietie in the order of the *Kalendar*, nor in the dates of Obligations, or cōtracts; neither change

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any of those dayes, which are called, fixed Feasts, from the dayes whereon they are now placed in the olde *Kalendare*. Let this much then suffice for reformation of the *Kalendare*, to the course of the Sunne. There is also an other alteration vsed in this late reformed *Kalendare*, concerning moveable Feasts, which commeth by occasion of the course of the Moone, and defecti- on of the Golden number. For the which, it is to be vnderstood, that they that first placed and set downe the Golden number in the *Kalendare*, as it is now (for it was not *Iulius Caesar*) set the number of the year ther- of, directly against the day of each Moneth, wherein the Moone then changed: But now the course of the change is flitted forward from those places, four daies with the more. Now this number, called the Golden number, by reason of the vtilitie thereof, whereby it was worthy to be written in Golden letters, was pla- ced in the *Kalendar*, to agree the course of the Moone with the Sunne (as is supposed) by *DIONYSIVS*, called *EXIGVVS*, a certayne *Romane* Abbotte, who after the *Nicene* Councell, about the yeare of Christ, five hundreth, thirtie two yeares, sette out that Cycle: which is called the Paschall Cycle, or rather corrected that which was set out of before, a two hundreth and nine yeares, by *EVSEBIVS CAESARIENSIS*: This Golden number (I say) which is verye profitable indeede, conteining the space of nine-teenē yeares, was beleevd by the auncientes, to compryse in the periode or revolution thereof, the exacte course of the motion of the Moone: So, that after the accomplismente of nine-teenē yeares, the Moone did returne to the same course, that shee was in before at the beginning therof: and so they thought
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it sufficiente to agree the dayes of the *Romane* Kalendar, with the chaunges of the Moone precisely. Albe-it, it bee of veritie, that the true motion of the Moone, in the space of nine- teene yeares, is more then to agree exaſtly to the courſe of the Sunne, by the ſpace of one houre and an halfe, or thereby, which in the ſpace of three-hundreth and foure yeares, or little more, will make vpan whole daye, wherein the reckoning of the courſe of the Moone, by the Golden number, excederh the courſe of the Sunne, and goeth forwardes in our Kalendar. And ſo in the ſpace of an thouſand, two-hundreth, ſeventy two yeares, which is from the time of the *Nicene* Councel, from the which *DIONYSIVS* reckoned, to witte, from the yeare of Chriſt, three hundreth twentie eight, vn- this preſent yeare, a thouſand ſix hundreth yeares, are foure times, three-hundreth and foure yeares, and more-over, fifty ſixe odde yeares, which, adde foure dayes (as was declared) and almoſt ſixe houres of the forward paſſing of the courſe of the Moone, attour the reckoning of the Golden number. Now becauſe this *DIONYSIVS* that placed the Golden number in the Kalendar, tooke no heede to this, or rather vnderſtood it not, by proceſſe of time, the changes of the Moone fall not vpon the dayes of the Kalendar, where *DIONYSIVS* placed the Golden number, but foure dayes, and ſome-times ſiue dayes thereafter. And alſo thoſe dayes, which are called moveable Feaſtes, and namely, the Feaſte of *Eaſter* or *Pasche* daye, cannot bee rightlie reckoned by the Cycle of *DIONYSIVS*, called the *Paschall* Cycle, conteining the number of ſiue hundreth thirtie two yeares, that is, nineteene times twenty eight yeares, by multiplying the Cycle of the Sunne, by the Cycle of the Moone:

for albeit this man, named *Dionysius Exiguus*, a certaine Abbot of *Rome*, who lived in the dayes of *Iustinian* the Emperour, about 500. yeares after the incarnation of Christ, the authour of the *Romanes* Paschall count or Cycle, intended by setting out of that his Cycle of 532. yeares, to giue a perpetuall and infallible rule, to know the true daye of the celebration of the Paschall feast, called *Easter*, after the minde and determination of the *Nicene* councell, which decreed, that all times thereafter, the Feast of *Easter* should be celebrate vpon that Sunday, which immediatly followed the fourteen day of the Moone (which the *Hebrewes* hold to be the fourteen day of their first Moneth, called *Nisan*) next, after the Spring-time, *Equinoctium*, which then fell out in *March*, as it doth nowe, but not vppon the same day of the Moneth. Yet this *Dionysius* was deceived in two things. For first (as I haue told) he took no heed, or vnderstood not, that every nineteene yeare, the Golden number lacketh of the iuste reckoning, an houre and halfe an houre, or thereby. Secondly, hee remembred not the leape yeare in his reckoning, or else supposed the Moone to haue a leape yeare, as well as the Sunne, which very proposterously is called [*Saltus luna*] the leaping of the Moone by some; For the Moone hath no leaping, but keepeth a constant course. Herefore it is, that the Cycle of *Dionysius*, serueth not exactly to count the course of the Moone, and those moveable Feastes: For *Easter*-day, as it is commonly now counted by that Cycle, falleth out often-times a Moneth and more, after the iust appoynted time of the *Nicene* councell. And if we shall follow, the old *Romane Kalendar* and Golden number, set downe by *Dionysius*, there in minding to celebrate *Easter* day thereafter; we shall see a great variation from the decree of the councell.

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For sometime, *Easter* daye shall fall before the middest of *March*, the Tuesday called, *Fasting even*, shall fall in *January*: And *Whit Sunday* sometime in *April*. And after the reckoning of the *Hebrewes*, our *Easter* day, shall fall in the Moneth of *Adar*, the last Moneth of the yeare, and not in *Nisan*, the first Moneth. For the which, I will giue you one example. In the yeare of our Lord 1598. lately by past, according to the decree of the *Nicene* Councell, and late Kalendar, set out by *Lilius*, *Easter* day, fell vpon the twelfth daie of *March*, in the olde Kalendar and Almancks, whereby we yet reckon in *England* and *Scotland*: And *Whit Sunday* vpon the last daye of *Aprill*: And *Fasting even*, vpon the twenty foure of *January*: Whereas after the vulgare maner and count, *Easter* daie was celebrate that yeare, the sixteenth daie of *Aprill*, *Whit Sunday*, the fourth of *June*: And *Fasting even*, the last of *February*. Yee see the distance betweene the one calculation and the other, is more then the space of a Moneth: what error it may growe to by proces of time, it is easie by this example to perceiue: And so wee must confesse indeede, that the olde Kalendar in this poynt, hath neede of reformation: As also, that Cycle or count, called the *Paschall Cycle* of *Dionysius*. Now *Lilius* in his new Kalendar, to restore that Cycle of *Dionysius* to the right reckoning, maketh his count by hundreths, because every 304. yeares, which is the space of sixteene Golden numbers, one day being added to the Golden number of nineteene yeares, supplieth the houres and Minutes of the course of the Moone. But this count by hundreths, hath diuers imperfectiones: Namely, because in his *Epaetes*, counting by hundreths, no exact methode can be observed; yea, the variety of the course of the Moone, can not so formally bee counted thereby, as by the Golden

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on 37.

number, which containeth lesse space: besides that, the Paschall rearmes agree not oftentimes thereto: wheranent you may reade, *Ioseph Scaliger*, in the end of his learned woork, *De emendatione temporum*; where also he setteth downe a more perfite reckoning, by a Table of equall Epactes; whereanent, because it is hard to be conceiued by them that are not wel acquainted with Astronomical reckonings, I cease now further to speak. Alwaies, wee shall vnderstande, it is very difficill to finde out ane Cycle that may make an absolute perfite reckoning, of the course of the Moone, to frame it to anie perpetuall Kalendar: Yea, as *Io. Stoeslere* wryteth in his greate Romane Kalendar; no Paschall Cycle, may exactly comprehend the same: Which alwaies is best found out by the Epactes, and by the Golden number, receiuing a iuste correction. Therefore, for the instruction of the common sorte of men, best it is by Astronomicall counte, to sette a Table or Almanacke, containing the right reckoning of the course of the Moone, for manie yeares, either by her midde motiones, or by her appearing and true motiones: as *Io. Stoeslere* did for certaine yeares in his dayes. In the meane time, it shall suffice, for a grosse and common instruction of all men, to place the Golden number in the *Iuliane* Kalendar, vppon the precise dayes of the change of the Moone, as it is now set downe in diuerse Kalendars: For that will serue to declare what daye everie change falleth out; and whether it be before or after noone, by adding of the letter B. or A. to everie particulare Golden number, which maye serue for a long season, without anie perceptible variation. And who would knowe more exactlie the houres and Minutes of everie Change, Full, or quarter of the Moone, let them gette once by ane Ephemeride

meride, or right Prognostication, the chaunge of one Moone, with the dayes, houres, and Minutes thereof, and counte to the next change, twenty nine daies, twelue houres, and fourtie foure Minutes: And from the Change to the Full, fourteene dayes, eigh- teene houres, and twentie two Minutes. And for e- verie quarter, seaven dayes, nine houres, and eleven Minutes, proceeding so farre as you lyst, it shall bee the true reckoning of the course of the Moone. As to the Paschall Cycle, we need not be carefull thereof; But take heede to the first full Moone, after the vernall *Equinoctium*, and ever the next Sunday thereafter, should be Pasche or *Easter* day: and thereby, you may propagate an Almanacke for the moueables Feastes, as farre soorth as ye please, after the rule of the *Nicene* Councell. But to bee too much curious, concerning the obseruation of those Feastes, it is not necessary for true Christians; for wee know that concerning the re- surrection of Christ, which admonisheth vs to ryse in newnesse of life, everie seventh daye in the yeare, (which wee call the Sundaie or Lordes day) putteth vs in remembrance thereof. And otherwise, wee are fore- warned by the Apostle, *Not to be superstitions in observa- tion of times, dayes, and yeares*, that wee be not brought in Gal. 4. Iewish bondage thereby: And againe, *That no man shoulde iudge vs in Meate or Drinke, or in respecte of Col. 2. an Holie-daie or of the newe Moone, or of the Sabbothe dayes, which were but shaddowes of thinges to come*: But the bodie is in Christe: meaning the substance there- of, was accomplished in Christe. And wee haue no commandement nor ground out of the Scripture, nor any example of Christ or his Apostles, for obseruation of those daies. For as to the typical Pasche or Passeover of the Iews; it was finished in Christ, when he our true Passeover

1. Cor. 5.

Passeover, or Paschal Lambe was sacrificed for vs: And we (as *Paul* sayeth) haue now to keepe a feast spiritually, al the days of our life (*putting away the olde leaven of malice and wickednesse*) with vncleavened bread of sincerity and truth. And the other invented Pasche-tyde or Easter, after the resurrection of Christe, is but the invention of men; how auncient soever it be. So that the great contentiones and controversies that followed in the auncient Church, for the day wherein the same was to be observed, both before and after the *Nicene* councell, are skarsely worthy to be recited. And yet *Victor* Bishoppe of *Rome* (as that seate was ever proude) for not observing the same day, which he and his adherentes kept, did excommunicate al them of the churches of *Asia*, that kept an other day. For the which cause, the godly *Irenaeus* Bishop of *Lyons*, justly founde great fault with him: Notwithstanding, the Church agreeing to the observation of such a day, as an indifferent thing, in remembrance of the resurrection of Christ, there is no necessity to counterfaite the lawe of *Moyse*, in observing the time of the Moone, but it may be fixed to a certaine day of the Moneth, or else, following the full Moone, to finde it out after the manner before recited: Alwaies, our Christian libertye ought not to be prejudged herein: And so I make an end.

SIXTH PROPOSITION.

That there is a certaine merveilous Sympathie and agreement of Perioodes of times, in reckoning by seauens, and by Sabbaticall yeares. And of the manifold mysteries of the number of seaven.

E Ven as God the author and conseruer of all things, in a comely and decent order, hath appoynted an
suc-

succession and progresse of time, for accomplishment
 of the naturall course thereof; so hath hee appoynted
 certaine periodes and revolutiones of time, wherein
 thinges returne to the same or like estate, wherein they
 were of before. So wee see in the motions of the hea-
 ven, which are measured by time (or rather which are
 the measures of time) the Sunne, the Moone, and the
 starres, to haue their peculiar and distinct revolutiones,
 wherein they accomplish their courses, and returne af-
 ter a linitate and determinate space of time, to the pla-
 ces from the which they did departe. As the Sunne
 compleeting his course and revolution, in the space of
 365. dayes, and neere fixe houres, or the quarter of an
 day, alcribeth vnto vs, that space of time, which we cal
 the yeare, which returning in it selfe, in Latine is tear-
 med *Annus, quasi annulus*, taking the similitude from an
 Ringe. And for the like cause, the auncient *Aegyptians*,
 made the figure thereof, in the similitude of a Serpent
 byting his owne tayle. The Moone likewise, by her re-
 volution in the lyft, determineth vnto vs the Moneths,
 and the Sunne by his dayly motion, sheweth vs the
 dayes and the houres thereof. The rest of the Planets
 also, haue each of them their peculiar and determinate
 recourses of time, wherein they compleit their revo-
 lution, as *Saturne* in the space of thirty yeares, or there-
 by: *Iupiter* in twelue yeares, *Mars*, in two yeares, *Ve-
 nus* and *Mercurie* agreeing with the course of the Sun.
 The fixed starres also haue their peculiar motions and
 revolutions, wherof it is not now necessary more large-
 ly to speake. It is verified also by experience, that infe-
 riour thinges vnder the heavens haue their appoynted
 recourses and returnings: Wherevnto SOLOMON hath
 respect where in his booke called the Preacher, he ma-
 keth mention of the Elements, the Sunne, the aire, and
 the

Ecclef. 1.

the water. The Sunne [sayeth he] ryseth and goeth to, and returneth againe to the place from whence it did ryse. The wind (which maketh the moving of the aire) goeth compassing from the South to the North, turning round about, & returning by his circuits. All the rivers go into the Sea, yet the sea is not filled ever. The rivers returne to the places from whence they come to flow. Hee giveth these examples, to shew the revolutions of worldly things, and applyeth it to declare the revolution of the estate of mens ages and liues. So a generation [sayeth he] passeth, and another cometh, and there is nothing new under the Sun, but that which is newe, hath bene in the ages before, and the like shall be hereafter: Signifying, that after certaine Periods and courses of time, all worldly and earthly thinges shall returne to their former, or to their like estate, according to the determination and appoynted will of God, as the first cause, and as hee directeth and governeth the second and inferiour causes. And this falleth forth, not onely in the ages and liues of men, but generally in all things worldly that haue a generation, must needs also haue a corruption. So that also in the common-wealths and policies, established by men, for holding vp mutuall societies amongst themselves, there be certain periodes of time, which make them to change and alter: which may be found out by experience and ensamples of Histories of all ages, as well Ecclesiasticall, as profane. The cause thereof, cannot be ascribed to Chance and Fortune, as vnskilfull men doe: for then all these changes should be most vncertaine, neither is it altogether to be ascribed to the corrupt manners of men, that cannot long remaine in one estate, but evermore seeke novationes and changes: Albeit it bee, from the better to the worse, although that maie be as a concurrent cause, but it must needs proceede from an high ground.

grounde. Some therefore there bee, that make all these Revolutiones and chaunges, to depende and hange vppon the Revolutiones of the Heaven, which is by the courses, and influences of the Planets and Starres, being therein moderate, and governe all inferioure thinges in the Worlde. Therefore, some of them parte the Circle of the Zodiacke in Foure Threes, or Quarters, called Triplicities: And like-wise, the whole Heaven, and fixed Starres being therein, and according thereto, Prognosticate of the estate, and changeing of Realmes, and Empyres of the Earth, attributing also vnto everie Region and Kingdome, certaine fixed Starres, to beare particular rule and dominion there. Others haue an especiall respecte to the moste notable conjunctiones of the Planets, And namelie, of the superioure Planettes, and to the Eclipses of the Sunne and the Moone. Others also, more probable respecting the manifolde mysteries of the number of seauen, divide in seauens, the whole periodes of time, according to the number of the seauen Planets, making everie particular Periode, to followe the nature of the Planets that then raigneth, beginninge at *Saturne*, and descending through the reste. So that the influence of thinges that fall out in everie Periode, may bee founde agreeable therevnto. It is not to bee denyed indeede, but there is greate force and efficacie in the influence of the Heavens, and Heavenslie Lights, to alter and chaunge inferioure thinges, but I can not bee periwaded, that menne haue yet so farre attayned to the knowledge thereof, as to finde out perfittlie thereby, the generall chaunges and alterationes of Kingdomes, and common-wealthes: Al-be-it it may bee, and is proba-

ble

ble, that they haue found out many particulars, concerning particular persons. Therefore that which is gathered thereby, is involved in great obscurity and imperfitte: Albeit I confesse, I haue lately scene a Table, not yet set out in prente (the authors name I will suppress till he himselfe publish it) wherein, in the space of the side of an throug of Paper, the lesse periodes of time, whereof we are to speake, agree so concerning things falling out thereto, even from the beginning of the world vnto our dayes, with the nature of the seaven Planets in their revolutions and order, that it is merueilous, and appeareth not to lacke a great mystery: where of I cease to speake further at this time. For I wil not ascribe vnto me, the prayse of other mens labours. But to our purpose, it is to be graunted also, that there be many other concurrent causes of the changes of Kingdomes and earthly governments, which make them to fall from their foundations, or at least to be translated from one estate to an other, which may be spoken generally of the revolution of all worldly things: And namely, *Plato*, in the eight Booke of his Republicque, maketh mention of three courses of the estates of common wealthes, to witte, the rising, flourishing, and the decaying estate, and of foure tearmes of their Periods: The precise time of the which Periodes, he involveth in an Ænigmaticall speech, of two harmonies of numbers. But vnles we take a better and more sure ground then such Philosophical conjectures, we shall never attaine to anie sure knowledge of periodes of time, that bring great chances and alterations, either in Ecclesiasticall or in civill affaires: Therefore we must come to the booke of God, and first lay that generall ground, whereof *Daniel* maketh mention: that it is he who altereth and translateth kingdomes, and giueth them to whom

whom he pleaseth. And as concerning the periodes of times, of such translationes and mutationes, it is leisome to inquire and finde out the same also by the Scriptures. For albeit, the Apostles proponing the like question to Christ, after his resurrection, *If that was the time wherein he should restore the kingdome to Israel?* received this aunswere, *That it was not for them to knowe the times or the seasons, which the father had put in his own power:* Yet that is not so to be vnderstood, as though it were not lawful to search out and know those times and seasons, which the father hath revealed to be knownen by his Scriptures: or that may be gathered therevpon, with sobrietie of inquisition: For our Saviour Christ himselfe in an other place, willeth his Apostles to take heed *when they shall see Ierusalem besieged with souldiers, for then they shuld vnderstand, that the desolation thereof was nere.* And againe, (as it is in an other Evangelist) *When ye shall see the abomination of desolation, spoken of by Daniel, the Prophet, standing in the holy place: Then let him that readeth* (meaning him that readeth the Prophecie) *consider.* And thereafter he giveth his Disciples a signe, *Saying, learne ye the similitude of the Figge-tree, when her bough is yet tender, and bringeth forth leaues, ye know the Summer is nere:* So likewise yee (sayth he) *when ye see all things, which I haue foretold, know that the Kingdome of God is nere, even at the doores.* With many other sayings to the like purpose: Where hee vnderstandeth, by the Kingdome of God, his spirituall Kingdome, and not as the Apostles in their question meant of a Temporal Kingdome. For he came not to restore any such Kingdome: Likewise, Daniel and the rest of the Prophets, are oft times warned to marke the times, when such things as were reveiled to them should come to passe: And Iohn in his Revelation to write the same. And expressely in Daniell, wee haue

Act. 1

Luk. 21

Mat. 24

haue set downe the periode of time (whereof was spoken in the first proposition) of the standing of the policie of the Iewes, after the captivity of Babilon, to wit, of those 70. weekes which were prefixed to that people, and to their cittie of Ierusalem, to stand. Now this space of 70. weekes of years, set down by the Angel in *Daniel*, for the time of the standing of the commonwealth of the Iewes, after the restauratiō therof, so that thereafter it should come to a determinate desolation, being a great periode of time, about 500. yeares, to wit, 490. yeares, appeareth plainly by a certaine fatal lawe, appoynted and determined by God, to bring to all other kingdomes and great Empires, a merveilous mutation, as is evident and founde out by aggreement of many examples, not sticking vpon the precise daye nor year, but about or neere such a revolution of time, either kingdomes fall, and are turned vp side downe, or else are transferred and changed from their former estate, in other newe formes, for the moste parte. And also other most notable accidentes fall out in the world, both concerning the estate of the Church, and earthlie policies, either about such a time (I saye) which I call the great or more periode of 490. yeares, containing 70. weekes of yeares, that is, the space of ten *Iubilees*, or else, about the halfe space thereof, which I call the lesse periode, containing 35. weekes of yeares, and five *Iubilees*, that is, 245. yeares, which is the space of the blast of everie trumpet, reckoned by Iohn, in the *Revelation*. So that hereinto also the reckoning by seavens, and by Sabbaticall years, bringeth out a great sympathie, and agreement, to count the changeing of times thereby, of the which, I haue thought good here to shew many examples. And first we do finde in the *Scriptures*, and concerning the estate of the Church of
God,

God, and of the olde Worlde; that in the first halfe periode of time, to witte, about 245. yeares after the creation, after the birth of *Enosh* the name of the Lord begouth to be called vpon, that is, the hearts of the godly Genes. 4.
 begouth then to be mooved to restore the purity of religion, which by *Cain*, and his wicked seed before had bene suppressed. About the end of the second great periode of time, to witte, from the creation 987. yeares, *Henoch* was translated by God from this mortal life, to Genes. 5.
 immortalitie, to cōfort the faithfull of that age, & confirme them against the vngodlines of the world, in hop of the general resurrection. About the end of the third great periode, when fell out in the 1470. yeare, from Gen. 6. 7. 8.
 the creation, the world begouth vniversally to be corrupt, when the seede of the godly begouth to be mingled with the vngodly. For the which cause, within the half period of time thereafter, God in his just judgemēt destroyed the whole race of man-kinde, except *Noah* and his familie, by that feareful inuadation of waters. Not many yeares after, the fourth great period, which ended in the 1960. yeare of the World, was *Abraham* called out of his natiue cuntry by God, to whom, and his posteritie, God promiset the Land of *Canaan*, & Genes. 12.
 that in his seede, al nations should be blessed. From the promise made to *Abraham*, to the departing of the Israelites out of *Ægypt*, we know, were 430. yeares, to the which adding 60. yeares of the former age of *Abraham*, they will make out the fift great periode. So that the next yeare, after the departing of the people out of *Ægypt*, to possesse the Land of *Canaan*, will compleite the same: which falleth in the 2450. yeare, after the creation of the world. We do know likewise, that frō the departing out of *Ægypt*, to the building of the tēple by *Solomon*, ar 480. yeares (which lack only 10. or 11. years of
 4 of

2 Cron. 56
Ezra. 1.

of an other just great period : For the sixt great period, from the creatiō, endeth in the 2940. year of the world, which was the 15. yeare of the raigne of *Solomon*, neere the time of the dedication of the Temple. The seventh great period by exact calculation, commeth justly to the yeare of the Worlde, 3430. which was the first year of *Cyrus*, wherein the people of the Iewes were deliuered from the captivitie of *Babylon*, in the which yeare, there was a great concurrence of Sabbathes and *Iubilees*, as was shewen before. And if we wil count forward from this yeare, we shal finde the eight great periodes to extend to the 3920. yeare of the world, which is but 28. yeare before the birth of Christ. So wee see and gather by the Scriptures, howe about the ende of these greate periodes of 490. yeares, or 70. weekes of yeares, mentioned by *Daniel*, greate accidents fell out in the Worlde, and amongst the people of God, even from the beginning, vnto the birth of Christ. We shall finde also, that about the space of one of these great periods, the people of Israel were ruled by Iudges, and thereafter, about the like space, by Kings : And so long lasted the restored policie of the Iewes. And to come to profaine histories, many the like periodes of Empires and Kingdomes, and great mutations may be founde out, and commonly, the greater dominions, haue the more suddaine changes, according to the saying of the Poet: *Summisque negatum stare diu*, It is not granted to highest things, to haue long standing. Concerning this matter, we read of the Philosopher *Cratippus*, that he being demanded by *Pompeius*, after that hee was vanquished by *Cesar*, at the fiede of *Pharsalia*; If there were any diuine providence, seing that he who had the more just cause, was so over come: The Philosopher answered, that there were certaine fatal periodes of Empires, where-

whereby then the common-weale of *Rome* was to bee changed in a Monarchie. And so indeed we finde into the foure Monarchies. For the first two *Babylonian* Monarchies, the former occupied by the *Assyrians* and *Medes*; the other, by the *Medes* and *Persians*, indured both but the space of 495. yeares. The kingdome of the *Greekes*, begunne by *Seleucus Nicator*, lasted but the half space, or lesse periode, to witte, about 245. yeares. *Rome* was governed by Kings, likewise by one of these lesse periodes, to wit, about 243. year. The Concelles thereafter governed *Rome* by the space of an great period; to witte, about 462. yeares. Thereafter indured the Monarchie of Emperours, from *Julius Caesar* the First, to *Valentinian* the Third: one of these great Periodes, in whose time *Rome* was taken and sacked: First by the *Gottes*, and thereafter by the *Vandales*: And albeit smaller kingdoms of times be not subject to great mutations, yet they haue also certaine fatall periods of time, wherein, either they are changed from their former estate, or els allutterly altered in new formes of governemēt. For by the space of one of these great periodes, Kings did raigne in *Athenes*: By the like space flourished the common-wealth of *Sparta*: But the Kingdome of the *Troianes*, indured little more then one of the lesse or halfe great periodes. Many like charges may be found in other Kingdomes, who list diligently to reade the auncient Histories. But in time of the last of the foure Monarchies, according to the Prophecy of *Daniel*, was raised vp, that everlasting kingdome, of the true *Messias* *Iesus Christ*; which albeit it hath no end, yet in time of it, many changes and mutations haue fallen, and are to fall out in the World, both in the estate of the Church, and of earthly policies. Concerning the which, wee haue set forth in figure, by the propheticall Spirit of

John, in his Revelation, in seaven Trumpets, blowing by seaven Angels, the whole estate of the Church, vnder the kingdom of Christ, every blast of trumpet containing the space of one of those les periods, to wit, 245 yeares. And likewise, the troubles & plagues that were to fall foorth in the world, vnder the figure of other 7. Angels, pouring out seaven Viols of the wrath of God vpon the earth and elements, for not obeying the Gospel of Christ, where-anent, I wil remit the Readers to the profounde and learned Commentaries, of Iohn NAPER, vpon the *Revelation*, wherein the accidents of everie particular periode of time, both in the one estate and in the other, are set out at large. It shall suffice for this shorte Treatise, to haue poynted out these matters, to prooue this our sixte proposition, concerning the Sympathie of periodes of time, even from the beginning of the World, vnto the end thereof. For with the last blast of the Trumpet of the seaventh and laste Angel, by all appearance, the worlde is to take an ende, as I minde to speake more particularlie, in the seaventh & last proposition. There are also other periodes of times vsed in reckoning of the yeares of the world, and of the right revolutions of the heaven: whereof, there be two that haue a special respect to Sabbaticall yeares: as that which is called, the great Cycle or period of the Iewes containing the space of 6916. yeares, which is made vp of 988. weekes of yeares, and 141. *Iubilees*, with 2 weeke of yeares. It hath also 364, Cycles of the Moone, and 247. of the Sunne, and containeth 13. periodicall Cycles of *Dionysius*. By it the Iewes counte all their newe Moons & week daies, & they suppose it reacheth to the begining of the world, but they ar deceved in the space of 190. yeares: alwaise this 1600 year of christ is the 5359 of that cycle: for the year of the nativity of Christ was the

the 3760. year of the same. The other cycle that hath respect to Sabbatical years, is that which is commonly called the cycle or period of *Dionysius*, cōteining the space of 532. years, which is made vp by multiplication of the Golden number: by the cycle of the Sun, is cōteined 76 weeks of years. And by it the *Paschal* termes were reckoned. Now by taking vp of this matter, wee see alwaies, that there are many great hid mysteries in the nūber of 7. not only by counting Sabbatical years & *Iubilees*, but also in reckoning of periods of years: as by the les period, wherby *Iohn* reckoneth in his *Revelation*, cōteining 35. weeks of years, & 5. *Iubilees*: & the greater period cōteining 10. *Iubilees*, & 70. weeks of yeares, according to the reckoning of *Daniel*. Moreover, many of al the mysteries, both of the Old & New Testament, bin cōprysed vnder the nūber of 7. As al the sacrifices for the most part wer offred by seavens, as cōmonly by 7. bullocks, & 7. Rams or sheep, which was observed amongst the people of God, but also by *Balaam*, that hyreling prophet, as we read in the book of *Numbers*: & was also v- sed by ancient imitation of the sacrifices of Gods people, by the profaine *Gentiles*; wherant, the Poet *Virgil* bringeth in *Sibylla* the propheresse, thus admonishing *Aeneas*, when he was to consult the Oracle of *Apollo*.

*Nunc grege de intacto septem mactare iuuenkos
Præstiterit totidem lectas de more bibentes.*

Æned. 6.

Better it were seaven Bullockes now to take,
Without blemish a sacrifice to make:
Seaven chosen gymmers of the sheepe also,
According to the rite of times ago.

The principal feasts or solemnities of Gods people, lasted 7. days, and on the 8. daye were dissolved. 7 dayes, the people did eat vnleavened bread at the Passover,

Prover. 19

Apoc. 3

Exod. 25.

Zach. 3. &

4.

AA. 6

Luk. 8.

Matth. 23.

Luke 11

Psalm, 119

Seauen weekes were counted betweene the Paskeover and *Pentecost*: Manifest Feastes were celebrated in the 7. moneth. And in a mystery also, the ark of *Noah* (which was a figure of the Church) in the seaventh Moneth rested vpon the Mountaines of *Ararat*; signifying the restauration of all things, to be in the seaventh estate of the Church. Likewise, *Wisedome hath builded her house, with seauen Pillers*: By her house, wee vnderstande the Church, and by her seaven Pillers, the gifts of the Spirite, by which the Church is established: The which, albeit they be many, yet principally they are comprehended vnder the number of seaven, which also, are figured, by seaven burning Lampes; and in *Exode*, by the seaven graved Candle-stickes. Likewise, in *Zachary*, the stone, which is Christ, hath seaven eyes, that goe through the whole world. Which is to be vnderstood of Christ, lightning the world by these manifold graces of the Spirite: Or as others expound it, by the watching eies of Gods divine providence. Many other like similitudes, taken from the number of seaven, may we gather out of the olde Testament, as from a divine number, and a number of perfection. Likewise, in the new Testament, by the seaven *Deacons*, which were elected by the Apostles, may be signified a number of perfection. And the wicked spirites also are numbred by seavens, when it is said, that Christ ejected out of *Marie Magdalene*, *seuen Devils*. And in an other place, how when the vnclean spirite goeth out of a man, hee goeth about seeking rest, and when he findeth none, hee passeth and taketh vnto him, *seuen other Spirites worse then himselfe*, and returneth to his former habitation. Not that in all places of Scripture, the number of seaven is taken for a certain & precise number. For we know, when it is said in the Psalme, *That the iust man falleth, seauen times a day*: And when

when Christ saide to **PETER**, *That he should forgive his brother, not onely seaven times, but seaventy times* Math. 18.
Luk. 17 *seaven times*, the meaning is of many times, yet the seaven folde number oft-times also is taken for a certaine number, as in many places before cited, and namely, almost through the whole *Revelation*, the divine Spirite, in **IOHN**, setteth out the estate of the Church, by the manifold numbers of seaven. As first, Apoc. 1 he is commanded to write to seaven Churches in Asia, vnder the figure of seaven Golden candlesticks, & to the seaven Angels, are the ministers thereof figured, by seaven stars in the right hand of Christ: Next, we haue the book cloled with seaven seals, which signifyeth, the hid mysteries of God opened by Christ, where the opening of Ch. 5, 6, 12
&c. everie seale, conteineth the precise space of seaven yeares. As likewise, *The seaven Angels, with their seaven Trumpets, and seaven Viols*, everie one of them (as was declared before) containe the space of five times seaven weekes of years. As also may be vnderstood of the *seaven thunders*. By every of them, are at least, of the first Chap. 19 three, seaven-time seaven yeares, that is, the space of ane *Iubilee*. There is a mysterie also, in the seaven heades and seaven Crownes of the beaste, set out in the twelfth Chapter, which with the reste, I reserre to the learned exposition of **IOHN NAPER**, vpon the *Revelation* before mentioned, By all which similitudes & reckonings, & many moore, we may perceiue not onlie of the number of seaven, to contein great misteries, but also to be a number of such perfection, that years, times and other accidents, bee specially counted thereby. As also (if I would insist) the like may be founde in manie naturall thinges, both in heaven and earth. As in the heavens, the seaven Planets haue their seaven severall courses, which worke great operations in the inferiour Ele-

Elements: Likewise, amongst the fixed starres, there be 7. called *Pleiades*, and other 7. *Hyades*, and the two Polar Images, called *Vrsa maior* & *Vrsa minor*, containe either of them 7. stars. And in the earth there be 7. principal habitable climates. The stature of mans body, is of 7. foote, with many other such-like. But it shal suffice here to make an end.

SEVENTH PROPOSITION.

*Of the estate of this present 1600. yeare of Christ in particular:
And that there is an appearant dangerous alteration, to
fall out therein, and within few yeares thereafter.*

THe estate of this present 1600, yeare of Christ in particular (which mooved me to write this Treatise) is now to be considered which (as was declared) is from the creation of the world the 5548. year, conteining 792. weekes of years: & for od years, it conteineth also 113. *Iubilees*, & 11 single yeares. For before the 71. yeare of Christ, were passed 82. *Iubilees*: and from thence to our time, to wit, to 1589. year of Christ, 31. *Iubilees*. Signified by the Evangelist *Iohn*, in his Revelation, by the space of the blowing of the 7. trumpets, every trumpet conteining 245. years. So that this 1600. yeare, is the 60 yeare of the blast of the seaventh & last trumpet: for to the compleiting of this 7. & last blast & yeares thereof, there wil be from the creation of the world 117. *Iubilees* that is, 819. weekes of years, & 5733. single yeares, which wil extend to the year of Christ 1785. years, if the world shal continue so long. But the time by great probability, & good arguments, is to be abbreviat, for the Elect sake. This 1600. yeare, then may justly be called a yeare of the decaying and fading age of the world for many reasons. First, because all things that approach neere an end, are saide to decaie and fayle, as it commeth to
passe

passe in this yeare, by the preceeding reckoning. For if
 the reckoning fall not, the prophetic in the *Revelation*,
 cannot fayle, where it is written, *That the Angell that* Apoc. 10.
stood vppon the sea and earth, hauing the booke in his hande,
sware by him that liueth for ever more, which created the hea-
ven, earth, and sea, and all things contained therein, that time
shalbe no more. But in the dayes of the voyce of the sea-
 venth Angell, when he is to blow, even the mystery of
 God shall be finished, as hee hath declared to his ser-
 vants the Prophets. Now the seaventh Angel hath be-
 gunne alreadie to blow his trumpet by our reckoning,
 in the 1541. yeare of Christ by-gan, and now the voyce
 of that trumpet stil soundeth in our eares, willing vs to
 prepare vs for that great day of the Lordes judgement.
 Secondly, because the signes & tokens fore-told, as wel
 by our Saviour himselte, as by the Prophets, and name-
 ly, by the Spirite of God in the *Revelation*, that were to
 proceed that great judgemente, are for the most parte
 already come to passe and accomplished. Concer-
 ning the which, when as the Apostles asked of our
 Maister Christ, hee fore-warneth them of leaven. For
 they demaunded him of three questions, to witt, *when*
shall be the destruction of the Temple and cittie of Ierusalem?
What should be the signe of his comming? and of the ende of Mat. 24.
the Worlde? He maketh his aunswere in two, resolving Mark. 13.
 all these three questiones, by the two-times of his Luke. 21.
 comming in the Worlde: Whereof, the former was
 of his first comming in the flesh; & the other in his lat-
 ter comming to judgement. For the signes, both of
 the one and the other, he declareth to be a like. There-
 fore (sayeth he) *Verely I say vnto you, this generation shall* Matth. 24.
not passe til all these things be fulfilled: And againe, there be
some here standing, that shall not tast of death, til all be done.
 For albeir, the signes that preceed the latter judgement
 by

by extraordinary, yet they were not to be unlike to them that were at his first coming in the flesh: as hee deduceth them by the particulars. First (sayeth hee) *there shall come false Christs and false prophets*: So was there in his first coming, *Benchoab, alias Barchohan*, who feined himselfe to be *Messias*: And *Judas Galileus* and *Thendas*, with other false Prophets: And in this laste coming likewise, The *Romane Antichrist*, vsurping Christ his authority: And the sect of the *Iesuites*, falsely taking their name from *Iesus*, but more worthie to take it from *Judas Ischariot*, with the *Anabaptistes*, *Libertines*, and many other false Prophets. Secondly, where hee sayeth, *There shall be battelles, and rumours of battelles, with pestilence, famine and earth-quakes*, in diuers places. So was it found especially at his first coming among the *Iewes*, rebelling against the *Romanes*, by whome they and their common-wealth, were finally viterly over-throwen: And what famine was in the *Cittie of Ierusalem*, with pestilence and strange deaths: ye may reade in *Iosephus de bello Iudaico*. So in these latter daies, what warres haue bene, and yet continue: Nation rising against Nation, and kingdome against kingdome, even amongst vs *Christians*, the fearefull effects can declare, whereby we appeare to be made a pray to the Tyranny of the *Turke*, vnlesse God of his mercy bridle his furie. As to the *Pestilence*, *Famine*, and *earthquakes* & such thinges, were in the first coming of Christ, as namely, the famine whereof *Agabus* the Prophet forewarned, as that terrible *Earth-quake*; that was in the time that Christ suffered, with other the like plagues: So we haue scene, & daylie see, many such feareful accidents, more grievously vexing the World nor ever they did manie yeares of before. The third signe, is persecution of the servants of God, and especially, of those

AA, 5.

AA, 11.

those that foreshewe faithfully the Gospell of Christ, as it was in his first comming: So is it notour, what innocent blood hath bene shed, for renewing the true Preaching of the Gospell in our dayes: because these things are in recente memory, vppon the particulars, I need not to insist. The fourth signe, fore-tolde by our Maister Christ, is the abundance of iniquitie, that shuld accompany both his commings, which with the rest of the signes of his first comming, is properly to be applyed to the Nation of the Iewes, whose iniquities are to such exceeding measure, that to overcome all the rest, they regarded not to Crucifie the Sonne of God. And nowe in these latter dayes, vniverally amongst vs Christians, what abundance of all impietic and wickednes, what vnkindly dealing, what vntruth? Yea, amongst the better sort, who is not either cold or carelesse? I neede not seeke examples, they are so ryfe. The fift signe is, the Preaching of the Gospell vniverally, the which, maketh all the other signes to worke effectually. For these signs otherwise being natural, or after a maner common, being joyned with the Word, are made Sacraments; as was the Rayne-bow, in the dayes of *Noah*: signifying, that there should not be an other like flood to destroy the whole world: so in these latter times, such signes preceeding Christ his latter comming, and their significations, declared by his Gospell, prognosticate vndoubtedly his latter comming to judge the world by fyre. For as it was in the dayes of *Noah*, when a merveilous security was in the world; notwithstanding, the Preaching of *Noah*, and preparation of his arke: And as the Preaching of Christ and his Apostles was securely contemned by the Iewes: So now a dayes, the cleare light of the Gospell shining againe to the Worlde, and making all men without ex-
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cuse worketh no more in the minds of the most parte, then it were raw flesh, which cannot digest vpon a lothsome stomack. And as to the sixt token of signes in the Sun, the Moone, & the stars; & concerning the shaking & mooving of the powers of the heaven; such thinges appeared in the first coming of Christ, when that most famous star appeared, which declared to the Wise men Christ his birth: & when that extraordinary darknes fel vpon the land of *Iudaea*, in time of his suffering, which albeit, I take it not to haue bin an Eclipse of the Sun, by interposition of the Moone, between it & the earth (which could not then be, without the whole motions of the heaven had bin changed) yet was it an euident darknes, both in the Sun & in the aire, throughout all the Land of *Iudaea*. The like whereof, was in *Aegypt* vniuersally, except where the Children of Israel remayned, being the ninth plague wherewith the Lord smot that land. Now likewise haue we seen in our dayes, diuers apparitions in the heaven, namely, that most notable star or comete, which appeared in the yeare of our Lord 1572. most cleare, without any spowting haire or beames from it, the which the most learned did take for a signe of the approching of the Lord to iudgemente against the bloody tyrants of the earth, & namely, that *Herode of France*. We haue also scene now lately, that great Eclipse of the Sunne, the 1598. yeare, whereof the effect yet continueth. And as to the commotion or shaking of the powers of the heaven, I shew of before, how the signes are changed from their former places: so that *Aries* is come to *Taurus*, and *Taurus* to *Gemini* for the most parte, and so forth the reste: To speake of the *Triganes*, and great conjunctiones, I will not now enter: For I suppose the force thereof to be now greatlie debilitate, by reason of the alteration

tion of the signes, and so leaue the discourse to others. The seauenth and last signe, is of the comming of the Sunne of man, Christ himselte, who as hee appeared in his humanitie, taking vpon him our nature, wherein he suffered for our sinnes: So is he to appeare in the cloudes, in his seconde comming, fearefull to the wicked, and comfortable to the Eleete: The which seauenth signe resteth onelie to come: For other fixe in a manner are come alreadie, albeit it may be, they appeare more evident hereafter. Alwaies, wee see howe the signes of the first and second comming of Christ do agree, so farre as wee haue yet seene. And as for this present yeare, and yeares shortlie to come hereafter, there appeares no lesse, but rather greater mutations yet to follow, which may bee the thirde euidentie and argument, of the approching of the latter daie. For as to the signes of the heaven, so manie and so greate Eclipses, namelie, of the Sunne, haue not bene seene, these manie yeares by-gane, as shall be within fixe yeares to come: What other heavenlie tokens wilbe annexed thereto, the Lord knoweth. But this I see, that after or before the effecte of one Eclipse be ended, immediatlie falleth out an other, as this presente 1600. yeares, at the ende of the effecte working of that Eclipse, which was in the 1598. yeare: signifying, and bringing greate Windes and drought. In the ende of *Iune*, falleth out an other Eclipse of the Sunne, and so foorth in the rest. As to other particulars, that are to fall foorth this yeare, I will speake sparingly thereof: for I pretend not the Spirite of prophecy, neither do I depend much vpon the conjectures of *Astrologues*, notwithstanding, I shall recite that which I finde in others, concerning the estate of this yeare, and certaine yeares following, & thereafter

shortely declare mine owne opinion, following the grounds which I haue already laid. I reade in the Treatise, called, *The seconde comming of Christe*, whercof, *Schelsco a Generen* is the author: his conjecture, that about this 1600. yeare, shall be the end of the periode of the Papisticall kingdome. But he taketh vp his periods by full 500. yeares, where as by our reckoning, the greater period, conteineth only 490. yeares. And againe, he counteth from the creation of the world, to this, 1600 yeare of Christ 5562. yeares, more then our former count, 14. yeares. So that there will be a difference betweene our reckonings of 44. yeares, but the matter & space is not great in substance. For doubtlesse, that Antichristian kingdome, as it hath begun already to fall, so shortly shall it come to vtter ruine. For *Babylon* muste needes fall, according to the Prophecie of the *Revelation*. In the which, we finde also, at the end of the 14. Chapter, this number of 1600. where it is said, *That the Vine. presse of Gods wrath was troden without the Cittie, and blood come out of it, to the horse bridies, by the space of 1600. stades or furlongs*. This number, some of the learned vnderstande to be meant of yeares, as though after the out-running of 1600. yeares, the end shalbe, when the wicked shalbe tormented in hell, after the similitude of a woundrous great bloud shed in the field. But in my judgement, that number is rather to be vnderstood, of a space of ground, containing so many Fur-longs or stades. For there being eight Furlongs in a myle of our reckoning, they come to 200. of our common myles, which was the longest reaching of the boundes of the Land of Israel. For by the citie, is signified Spirituall Ierusalem, the Church of God; within the which, the Elect and godly are contained: And the treading of the vine-presse without the Citie, is meane of them
that

that are out of the true Church, which are in a far greater number, vpon whom Gods wrath doth fall, as it wer, comprehending the whole space of the Land, without the citie: But to returne to that Treatise, of the *second comming of Christ*, the author insisteth very much vpon the number of 5555. from the creation of the world, which after his reckoning, endeth in the year of Christ 1593. yeares; but after our count, the 1607. yeare: of the which number, he gathereth a great mysterie: Because it conteineth, both an *Arithmeticall* & *Geometrical* proportion of numbers, to wit, an *Arithmeticall*, in proceeding by Foure fives, and a *Geometrical*, by reason the parts therof are made vp in progres, by multiplication of 10. As five-times ten, mak, 50. ten-times 50. mak 500. & ten times 500. make 5000. Or if ye like to proceed the contrary way, the tenth part of 5000. is 500. & the tenth part of 500. is 50. & the tenth part of 50. is 5. wherof he gathereth, that after the cōpleiting of 5555. years, frō the Worlde's creation, there shall fall foorth a merueylous change of the estate of the World, as indeed there was not such a concurrence of numbers, since the yeare of Christ 496. Neither shall the like so long as the World lasteth. Now because of the perfection of the number of five, aboue other numbers, it comprehendeth in it, all vnities, of the which, all other numbers do consist, be they eauen or odde: and because, distributiue justice standeth in *Geometrical* proportion, hee gathereth and supposeth, that the Lord God, maker and governour of all things, by this proportionable agreeing of numbers, would leade vs to a certaine deepe consideration of a perfite expyring and ende of all thinges: So that hee trusteth, the comming of the Sonne of GOD to judgment shortly thereafter to insue. To the which, he addeth many other arguments and conjectures to

the same purpose. As to me, albeit I like not to follow any Pythagorical superstition, in observation of numbers, yet in so far as we may haue any good ground out of holy Scriptures or evident reason. For such reckoning, I think it not altogether to be refused, having the concurrence of other good testimonies, to confirme the same. As indeed, there appears to be some greate mysterie in the conjoyning of so manie fues together. For before it, or with it, the manifolde Eclipses that are to fall out, with their effects, and specially, that fearefull Eclipse of the 1605. yeare, wherein the Sun shall be allutterlie darkned at Noone-daie, whereof the effectes shal continue certaine yeares thereafter; pretende great mutations and perturbationes to ensue in those few yeares following; As warres, seditiones, pestilences, famine, with many other grievous calamities, and Tragicall eventes; such as treasons, conspiracies; so that few men may truste one an other, wherewith the common societie of men, is like to be dissolved, and all licencious libertie to wickednesse to haue place. And shortlie, Loue to waxe colde, and selfe-loue to waxe hote, with all other such enormities and corruptiones, as the Apostle **P A V L** prophecieth to fall foorth in the latter dayes in his Epistles: And namely,

2. Tim. 3. in matters of Religion, new sectes and heresies, shall arise, with a merveilous defection from the faith, according to the wordes of our Maister Christ, *When the Sonne of man shall come, beleue yee, he shall finde faith in the earth* But the most evident testimonie of all, is the agreement of those said heavenly signes, with the prophecies of the *Revelation* of the sixt and seventh trumpets. For the end of the sixt trumpet and Viule, and the beginning of the seaventh (vnder which now we are) agree together, as they doe in all the reste. Nowe the

summe

summe of all those tokens and signes, is to declare,
 how when God sendeth his Worde, and Preachers
 of the Gospell in the worlde, men refusing the same,
 are tormented with warres, and manie other calami-
 ties, and that by his iuste judgement. This is meant
 first generally, by opening of the seaven seales of the
 closed booke. For at the first seale opening, the white
 horse, and the ryder, with his bow bent, signifyeth, the Apocal. 7.
 Preaching of the Evangel. At the second seale opening
 the red horse, with his rydar, betokeneth the sword,
 blood, and battel, which God sendeth in the V World,
 being disobedient to the preaching of the Gospell. Like
 wise, the black-horse, with his ridar, and the ballance in
 his hande, at the opening of the thirde seale, signifyeth
 dearth & famin, sent for the same cause. And the fourth
 horse, being of pale colour, with his ridar Death, at the
 opening of the fourth seale, declareth the plague of
 pestilence, and other deadly diseases, punishing mens
 rebellion and disobedience to the Gospell. At the ope-
 ning of the fift seale: The Saintes & Martyrs, for the re-
 stimonie of the trueth, craue revenge at Gods hand, for
 the innocent shedding of their blood. At the sixt seale
 opening, the great earth-quake, with obscuratiō of the
 Sunne, and the reste of the signes therein specified, de-
 clare great troubles in general, corruption & darkning
 of the truth, with bloody persecutiō, & throwing down
 of the Ministers of the Gospell, so that the Church did
 lurke in obscurity for a time, and many made defection
 from the Romane Empyre. But in the meane time,
 GOD had his servantes marked, as is specified in the
 seaventh chapter. Finally, at the seaventh seale opening
 the silence for halfe an houre, signifyeth, a little rest by
 God, graunted to his Church, in the midst of these
 troubles: And there-with, is declared, howe GOD
 accep-

accepted the prayers of his Saintes, offered by Christ. All these thinges (I say) testifie in general, the estate of the Church, and such troubles as haue fallen forth in all ages & periodes of time, the beginning of the Preaching of the Gospell, & yet continue in our daies. For the end is not yet come. And the estate of the Church is like to the selte almost in all ages: But by the blowing of the seaven trumpets, alluding to the *Iubiles* of the Iewes, we vnderstand the particular estate of every periode of time, since the first Preaching of the Gospell, as partly was declared before. Of the which periodes, wee are now into the seventh and last, to wit, in the beginning thereof, which hath affinitie and similitude, with the ende of the former sixt periode and blast of Trumpet. Therefore, ceasing now to make discourse in particular of the first foure blasts of the Trumpet, wher in the first plague of haile & fyre mingled with bloud, doth signifie, a certaine vnmeete temperature of colde and heate of men, in receiving the Gospell, with mingled bloody persecution of the tyrantes of the earth. And the seconde, of the burning mountaine, cast into the sea, may signifie, the greate persecutor, *Diocletian* being last of these emperors, with his fierie rage against the wavering multitude of christians, of whō, the third part were either destroyed, or yeelded to his tyrannie. The third trumpet likewise, making mention of a greate star falling from heaven, doth properly signifie *Arius*, who with his bitter heresie, against the divinity of the Son of god, infected the pure fountains of the word of God. And wher it is said, that at the blaste of the fourth trumpet, the third parte of the Sunne, the Moone, and Starres were smitten: Wee vnderstand, the light of the pure Gospell, with the Ministers therof to haue bin in a great part obscured in that soure periode of time. Of these

Apoc. 8.

these things (I say) I wil not nowe intreate in particular, but come to the last three blastes of trumpet, containing three woes, that is, three more fearefull plagues then the former. So commeth the fift blast, and first Apoc. 9 woe, about the 1051. yeare of Christ, wherein a greate starre falleth from heaven, to whom was given the keye of the bottomlesse-pit, out of the which, arose a great and dark smoke, and out of the smoke Locustes, which are described at length in the text. This starre I take vndoubtedly, to signifie the Pope, with his feyned keyes, whereby he pretendeth to haue power to binde & louse, not only in the earth, but also to deliver mens soules out of Purgatorie, with the smoke of false doctrine: and the Locustes, to signifie his corrupted Clergie, and swarmes of Cloysters, who are set foorth with their liuely colours & properties, that, no man can deny to agree wel vnto them. This star may also signifie, *Mahomet* that false prophet, with his corrupted *Alcoran* and Monkes of his secte. Alwaies, the remanent of this first woe, yet troubleth the world, albeit this Antichristian and Papisticall kingdome, in a parte hath gotten a great fal: Therefore we come to the sixt trumpet, which begouth to be blowen, about the year of Christ 1296. wherein the foure Angels were loused from the floud *Euphrates*, which is most conveniently interprete of the four great *Mahometane* nations, comming from the East, to witte, the *Arabianes*, *Saracenes*, *Turkes*, and *Tartarianes*, with the infinite number of their Horsemen, ay ready for battel, with a furious and fyrie rage; & namly, that bloudy Nation of the *Turkes*, who now hath the dominion over the rest, and over a great parte of the Earth. This is the second woe, whereof this day still we haue experience: Iohn therefore sayeth, hee saw these horses long before in a vision, with them that

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fate vpon them, having fyerie habbergeons, and of Iacynth & brimstone, & that of the fyery smoke & brimstone, the third part of men were killed: which may wel signifie their goodnes & artillery; by the which devilish inventiō, a great part of men of the world, are daily murdered; shutt out at their mouthes & fyered at their tayles. This plague then being one of the last plagues, signified also in powring out of the sixt Viole vpo the great river *Euphrates* to dry it vp, that is, to take away all impediments, & to giue place in the wrath of God, to the kings, of the East, to invade *Europe*; ceaseth not this day to continue, & is appearant to continue with great rage, this instant, 1600. yeare, & certain years hereafter, concurring with the threatning signes of the heavens, whereof I haue already spoken. And the cause thereof, is euidēt: Because (as it followeth in the text) *The rest of men which are not already killed by these plagues, repented not of their workes of their hands, that they should not worship diuels & Idoles of Gold and of silver, of brasse and stone, and of wood, which neither can see, neither heare, nor goe: expressely damning the Papistes, which yet remaine in their Idolatrie. As also these repenteth not of their murdering of the Saints of God, nor of their sorceries, neither their fornications nor of their thieft.* In the which they, and other feyned Christians amongs vs still are involved: For the which causes followeth the third & last woe, with the blast of the 7. trumpet, which begouth to blow about the 1541 year of Christ. But before this last woe fal out: the Lord by the Angel of his covenant Iesus Christ, of his great goodnes, offreth to the world, the book of his new Testament, & willeth the same to be preached by his Ministers: & with that to our great cōfort, the true church is measured, & the elect ar marked, so that Satan & the tyrants of the world, cānot hinder their salvation. The finally

Apoc. 10.
& 11.

finally commeth the last plague & woe, vpon infidels & impenitent sinners, suddenly & vnlooked for, when they with their head, the diuell shall passe with manie woes vnto everlasting torment, but this shal not be till the second woe, be viterly consumed & past, with the dependances therof, which as signified in the seauenth blast, by a woundertull great Earth-quake, with lightnings and voyces, and thundrings, with much haile. The like whereof is repeated, in powring of the seauenth viole of gods wrath, where it is said also, *that the hail was great like talents that fell out of heauen vpon men, so that they blasphemed God, because of the plague of the haile, it was so great.* By which figures, the Spirite of God will viter vnto vs, the great destruction of his enemies, with such as hold stil the beasts mark, & haue no grace to repent in these last daies. For of before, the thundring of Gods word, called all men to repentance, and to obedience of the Gospell, with an amiable and loving voyce. But now finally, such as will not come out of Babylon, nor repent their wicked lines, by Gods just judgement, are threatned with an other kinde of thundring, to witte, with horrible punishmēt, alluding by these similituds to the overthrow of *Sodome*, & to the words of the *Psalmist* where he saieth, *upon the wicked, God shal raine snares fyre & brimstone, and stormie tempests.* It is more-over added, in powring out of the seauenth viole in the aire (whereby is signified a great perturbation of al the elements) that there was such an Earth-quake, that the like had never bene. These tempestes in the aire, may both be vnderstoode literallie and Spiritually. For literally, our Maister Christ fore-warneth vs of the like, where he testifyeth, that before his latter comming, the powers of the heauen shalbe moved: & spiritually, the moving of the aire & the great earthquak signifie such a cōfusiō of al things in the world, that the lik hath not bin

Chap. 16.

Psalm. 115.

scene of before: And by the much and vehement great haile, is meant the great coldnes of loue that now wee see in the world, as also it was fore told by our Saviour Christ: And by his Apostle PAVLE, speaking of selfe-loue, and lack of zeale in Religion, which maketh men to despise God and godlinesse, and to blaspheme against the Gospel, and Preachers thereof, which plague now (alas) doth everie where increafe. And it is added further in the text of Iohn, that the great citie was divided into three parts. By this citie (no doubt) is meant the externall face of the visible Church, composed of true professors, Papistes, and Hypocrites. so that we see there shall not be a full and perfite vnitie of religion, to the end of the World. But in the midde-time, we haue this solide comforte, that at the blast of the seaventh trumpet, the mysterie of God shall be fulfilled toward his Saintes, and great joye shal be among the Elect, because the Kingdomes of this world, are our Lords and his Christs, and he shal raigne for evermore. And with this shall come the end of this world, which albeit it be vncertaine, as touching the year, day and houre, when it shalbe, yet certainly it is not farre off, seeing al these tokens and others, specified in the Scriptures, are already fulfilled, and the great Angell hath sworne that there shall be time no more: The Lord make vs readie for his comming, that wee may lift vp our heades from the vanities of this worlde, and waite for that day of our Redemption: Come Lord Iesus come.

FINIS.



*A faithfull and godlie Admonition to al
true Christians, gathered vpon the words of
the Apostle PAULE*

Ephes. 5. vers. 16. Col'oss. 4. vers. 5.

To redeeme time, because the dayes are euill.



OD The creator and author of
time, as hee hath appoynted all
things that are done in the World
to be measured thereby; so hath
he ordayned, certaine limites and
bounds of time; some short, some
longer, vnto the life of every man
in this earth, according as it is writ-

ten in Iob, where he sayeth, *Are not the dayes of man, and
the number of his Moneths appoynted with thee [O Lord]
thou hast limited his bounds, which he cannot passe ouer.* And
a little before, to declare the shortnes of these bounds,
he compareth the life of everie man that is borne of a
woman, to a flowre that suddenly shoteth vp, and is cut down,
and vanisheth away as a shaddow, and continueth not. Like-
wise, **DAVID** in the Psalm, compareth his dayes
to an hand-breadth, and sheweth, how every man wal-
keth, as in a shaddowe; disquieteth him selfe in vaine,
heapeth vp riches, and cannot tell who shall gather
them. And *Pindarus* the Poet, to expresse to the vttermost
the brevitie and vncertaintie of mans life, compareth it
not onelie to a shaddow, but to the dreame of a shad-
dowe: And yet so is the corrupt nature of the moſte

Iob 14.

Psalm. 39.

part of men that they imagine and dreame vnto themselves, a certaine false opinion of immortalitie in this present most frayle and transitorie life. And (as the same Poet sayeth) a certaine presumptuous hope, so hath knit vp our mortall members, that wee imagine manie great matters in our mindes, and our fore sight hath farre endes. To refrayne this vaine curiositie, the Prophet *Moyse*, in the ninetie Psalme, after that hee hath distributed the frayle estate of mans life, declaring how they passe awaie, as a sleepe, and as the Grasse that groweth in the Morning, and at the euening is withered awaie.

And howe that commonlie, the longest tearme of mennes yeares, is about three score and ten yeares: And if some of greater strength, attaine to the age of foure score yeares, yet are they the more subject to laboure and sorrowe: hee maketh his supplication vnto G O D, that hee will teache vs to number our dayes, that wee maie applic our heartes vnto wisdom: Whereby hee sheweth, that none but they whome G O D of his especiall grace, doth illuminate by his Spirite, canne rightlie applic their heartes, to this true Wisdom, to consider the brevitie of the shorte number, of the dayes we haue here in this present life.

Therefore (deare brethren and Christians) wee haue greate neede most earnestlie to call and crie vnto G O D, that wee forget not this counte: For there bee manie that can make great reckonings of long times, and manie yeares that are passe before them: And yet cannot rightlie reckon the shorte time and continuance of their owne liues: yea, men wil reckon and counte, by Arithmeticke all things, and even as the
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very distance, betweene the Heaven and the Earth, and the moſte highest Starres: And yet onelic the faithfull, (and they that put their confidence in God) knowe the distance that is betweenethis ſhorte and tranſitorie life, and that bleſſed and immortal life which hath no ende, vnto the which wee are created, and to the which ende, this preſente life ought to bee directed.

For, (deare brethren) let vs but conſider the vanitie of the moſte parte of menne in this poynte, how littele they eſteeme of the ſhorte time they are to remayne in this preſente and momentaneous life: Not with-ſtanding, moſte of all their vayne pretences and imaginationes, is to compaſſe the whole Worlde, (if it were poſſible) and to doe greate wounders and actes therein.

For time being ſo precious, and ſo highlie to be regarded, in reſpecte of the ſhortneſſe of this life, that GOD hath lente vs in this wretched Worlde, and (as the Prophet DAVID ſheweth vs moſte plainely and evidently, in the foure ſcore and tenth Pſalme) wee knowe *not how ſoone the Lord ſhall ſaye vnto vs, Returne yee ſonnes of A D A M vnto corruption.*

And more-over, time once being loſt, cannot be againe recovered, for no Gold nor price, yet is there not any thing where-of men are more prodigall, in ſo much, that there is nothing whereof they regarde leſſe the loſſe, yea, that which is worſe, the greater parte of menne counte ſo littele of time, that for a ſhorte and tranſitorie paſſing of time in this life, they loſe the ioye and felicitie of that everlaſting life, and perpetuall time, whereof cometh this ſpeeche cōmonly vſed of this worlde (*paſ time*) but by corruption
of

of maners of men, who esteem lightly how time passeth awaie, so they may haue some vaine pleasure in the drift thereof, as a thing where with they be fashed and wearied: So wee see, how the little time that men haue in this life, for the most part is spent, to witte, in vanitie, idlenesse, yea, over often in vice and wickednesse, and that little time which is bestowed in vertue or godlinesse, is commonly most wearisome: As when men are occupied; be they Magistrats or judges, in hearing the plaintes of the poore, and execution of justice; be they inferiours or craftes-men, or labourers, in doing their handie worke, and appoynted labour, to the profit of themselves, and their families: But in spending of it, which by that meanes they winne, as in drinking, playing, or vaine games, there is no hoe, nor falsherie to be occupied night and day; and in matters of godlinesse, see we not what falsherie it is, even to many, not of the worst sort, to spend the space of an houre, or little more in hearing the word of God, wherein standeth our salvation, who will not irke nor tire to sit at table thrise as long to feede the bodie: yea, oft-times, to over-burden it with meate and drinke, to whome it is so irksom, shorter time to haue their soules fedde with that word which is the more precious and delicat food of everlasting life. VVherfore, seing the most part of this world, regards so litle of time, but pas it over so lightly, to their great damage and perrill of their own soules: we, the faithfull, ought to be the more earnest, to exhort & admonish one another, to occupy the short time we haue heare, not as the common sorte of carelesse men vles: but in such waies, as wee may bee able (at least in some measure) to giue account to him that hes placed vs in this earth, as vppon a skaffold to play our parte: and if we haue neglected or mispent the time by-past, to take heed

heede to recover the losse thereof in times comming. Nowe this is the cause and ende wherfore *Paule* in the words of our text, exhorted so diligently the faithfull of his daies, *to redeeme time*, by recovering the losse by-past, & making much of the time present, & of time to come, so long as they haue it, apprehēding greedely the occasiō offred vnto them to do wel: And this the Apostle speaketh to the Gentiles of his time, being newly converted to the knowledge of the Gospell, having respect to their by-past life and conversation, spent in vanitie, wickednesse and ignorance of God, according to the which, tendeth that saying of *Peter* in his first Epistle, 4. chap. verse 3. as he writeth also of the same matter, saying, *It is sufficient for vs, that we haue spent the time past of the life, after the lusts of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, and in abominable idolatries:* And this same our Apostle, to the like purpose, in another place sayeth, *We know the time, that the*

Rom. 13

houre is now to rise from sleep, for our salvation, is nearer then when we beleued the night is past, & the day is at hand: Let vs therefore caste awaie the workes of darkenesse, and put on the armor of light, that we may walk honestlie as in the daie, not in gluttony & drunkennesse, nor in strife nor inuying, not in chambringe & wantonnes, but to put on the Lord Iesus Christ, & take no thought for the flesh, to fulfill the lusts of it. So here the meaning of the Apostle is, where he speaketh of *redeeming of time*, that the faithfull take greate diligence in the recovering of that which is by-past and lost, by walking more circumspectlie and diligently, in the trad of godlines, in times comming, taking a similitude from worldly men, & worldly affairs: As if a Merchant hauing slipt & slept his businesse, in not comming in due time to his market, should be put in remembrance to be more vigilant in times comming, and vse more

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diligence in vtrring his wares in time to come, or as if it were, to fore-warne vs not to be like vnthrifitie spenders wedde-setters of lande, who spend ryotously the money they take vpon it, & haue taken no heed to pay the yearely duetie, or annuel-rent to the creditors, but let it slip over, the longer they so do, the Land is worse to redeeme, vnlesse they take better heede in times comming.

So they that driue time, to amende their liues from daye to daye, and suffer themselves to be carryed awaie in a custome and habite of euill doing, repent over-late, when they cannot amend the former losse. Therefore the Apostle in the words preceeding, desireth the *Ephesians*, to take heed to walk circumspectly, not as such vnwise men, but as the wise, and vnderstand what the will of the Lorde is. And as wee are made light in the Lorde, so wee walke in the Light and sight of him and his Angelles, having them as witnesses of all our doings: Al-be-it, no mortall man should knowe the same, and so to become wiser then the common sorte of the Worlde, as being instructed in the Schoole of Christ, the fountaine of all true wisdom. This being the minde and meaning of the Apostle, concerning the redemption of time, wee haue to marke the cause of this his earnest admonition, which hee addeth immediatlie, saying, *Because the dayes are euill*, not that the dayes were euill of themselves; but this hee speaketh, in respecte of the time, and daungerous estate of Christians in his dayes, the worlde being also then full of corruption, and offences, and therefore more difficill to the faithful, to walke warilie therein, the Gospell then having so manie aduersaries; and the Diuell himselfe occupying a tyrannie in the Worlde, so that the time coulde not be dedicate and consecrate to
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the service of GOD, vnlesse the same were in a manner redeemed, & the lost time by-past, bought againe with the losse of worldlie pleasures, and forsaking of the vnfruitfull workes of darkenesse : Seeking after newe occasiones of Godlinesse, which the Worlde and worldlings, by euill example, would plucke awaie from vs. And therefore he admonisheth the *Collossians* Coloss. 4. likewise to walk warielie, towards them that are without, *redeeming the time*, meaning toward the infidels, that they being mingled amongst them, might not onelie beware, least they were defyled with their corrupt manner of living, and so by proceffe of time, become like to them, but also to beware to giue them occasion of slander by any apearand euil ensample of life, thereby to make them to speake evil of the Gospel, and also to bee more cruell, and bente to persecute them for the Gospelles sake; therefore hee willeth them, *to redeem the time*, by taking occasion of well dooing Wherefoever he same was offered, and striue against all impedimentes, and that because of the euill dayes and greate corruptiones, that then reigneth in the World.

Now, if the Apostle had neede in his dayes, to vse this exhortation, howe much more is it needefull in this corrupted age wherein we are of the which, the same Apostle PAUL, speaketh vnto TIMOTHEE, in the second Epistle the third Chapter, in this manner, *Knowe thou this, that in the laste dayes, there shall bee perrellous times: For menne shall bee lovers of themselves, boasters, proude, cursed speakers, disobedient to Parentes, vn-thankfull, vn-holie, without naturall affection, truce-breakers, false accusers, intemperat, scarce, despisers of them which are good, Traitours, heady, high-minded, lovers of pleasure more then of GOD, hauing a shew*

of godlinesse, but denying the power thereof. Turne away therefore (sayth he) from such. Surely, if ever there was any time since the beginning of the world, or any age where-into such corruptions and maners of men abounded: this may bee holden the principall, where-into charitie is waxed cold, and all kinde of iniquity waxed hote, and hath full libertie: And albeit the Apostle in this place, *by the last times*, meaneth in a manner the whole estate of Christs kingdome, that was to follow his dayes, yet the nearer the Sunne draweth to an ende, the more danger and greater troubles no doubt were to ensue: For as Christ himselfe doth forewarne vs, *In these latter dayes shall arise warres and tumultes of warres, famine, pestilence, persecution for the Gospell*, with other calamities and inconveniences, which fall out against mens bodies, but the corrupt and evill maners of men, also should infect the soules of those that bee not ware with them, and that which is worse, the Apostle here meaneth, not only that such vices shal reign in these latter times, amongst the vngodlie, and enemies that are without the Church, but even of domesticall professours within the same, that would be reckoned amongst the members of his Church, for G O D will haue the same so exercised, that she shall be subject to beare, albeit not to foster such pestiferous corruptions, within her bosome: for which cause, we haue al great neede in these daies, of this fore-warning, that wee should learne in time to beare patientlie our estate, and to eschew the evil example of those men, who are now mingled amongst vs, whose companie is declared to be the more dangerous, that he shewed, that such men polluted with so manie erroneous faults, should nevertheless professe outwardlie, and haue a shew of godlinesse, for so is the nature of Hypocrites, to cloke their
sinnes

Math. 24

sinnes with extreame impudencie: Of such sorte were the Pharisees of old; and in our time, the filthie Papistical Clergie, and over-manie of those who pretend aye reformed Religion: For the Apostle here maketh a catalogue of such signes, as appeare not outwardlie incontinent, but lurk and are hid vnder a certaine feined holinesse. For where shall wee finde an hypocrite but he is proude, a lover of himselfe, and contemner of others: yea, scarce, cruell, and deceitfull: but so hee will not appeare to mens eyes, vnlesse he be more narrowly espyed by them that haue the spirit of discretion, to know them by their fruits. Of these Hypocrites, the Apostle *Paule*, in his other Epistle to *Timothee*, gi-
veth two examples, which hee declared also, shall be in
the latter dayes, wherein some shall departe from the
faith, taking heed to deceivable spirites; yea, teaching
devilish doctrine, to witte, forbidding mariage, and
commanding to abstaine from meates, which God
created and ordained, to bee received with thanksgiv-
ing. Noting in speciall (besides vther heretickes) the
Papistes with their superstitious decrees, wherby they
binde the consciences of men, with these two errors
& many vthers, contrarie to the libertie of the Gospel,
& persecute by fyre & sword true Christians, that wil
not assent to their devilish decrees: therefore wee may
well conclude, these are the dangerous dayes, wherof
Paule meant, and that the faithfull haue great neede to
take heede to them selues: And by all appearance this
same present yeare of Christ, 1600. with certaine fewe
yeares, immediatly following, are like to be yeares of
great troubles to the Church of God and persecution,
intended by the Papisticall tyrannie, against all true
professoures of the Gospell, wherein they may be able
to invade, as may witnesse, that late League, made in

1. Tim. 4.

Ferrar

Ferrar, at the mariage of the King of *Spaine*, and that mis-made Cardinal, *Albertus*, Arch-duke of *Austria*, celebrate by Pope *Clement* the eight, which hath bene interprysed to be begunne and to take execution in some parts of *Almanie*, and of the Low cuntries: and great vowes and preparationes made (as we heare) not onely against those cuntries, but against this Ile of *Brittaine*, and inhabitantes thereof, the which, the Lorde in his mercie, turne to the confusion of the interprisoures thereof, as he did before: And giue vs grace, that wee may with watching and prayer, depend vpon his maiestie, trusting, and waiting for his deliverance, occupying the time, and occasion offered to vs of peace and quietnesse, in such sorte, that suddane destruction apprehend vs not before wee beware, according as wee haue bene forewarned of our maister Christ, and of his Apostle *Peter*, declaring that *his latter comming to iudgement, shall be as in the dayes of Noah, when as they were eating and drinking, marrying, and giuing in Mariage, vnto the day that he was entred into the Arke, and then came the floude and destroyed them al. So shall the comming of the Sonne of man be* (sayeth he.) We see now the worlde is in as great and greater securitie, then it was then, and al the sins that reigned the in the world aboūd now more then they did. Therefore, the sinnes that we reade of them of that age were two in speciall, the one was the vnlawfull conjunction in mariage of the children of God, or the faithfull seede with the cursed posteritie of *Cain*, and that there were then Gyants in the Earth, to witte, mightie oppressoures, vsurping tyrannicall dominion over men, such as was not seene in the worlde of before. And haue wee not these and manie moe greater sinnes and enormities, raigning at all libertie in our dayes, for who now seeketh
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alliance of mariage with the Godlie, for vertue or Godlinesse cause? But be they Godlie, be they vngodlie; the first question is, what may they spend, how much men may giue with their daughters; & as to tyrāny & oppressiō was there ever greater since the world stood. But besides these specials, kindnes, fidelitie, and loue, true feare of G O D (which is principal) where be they to be founde? But in place thereof, craft, doublenesse, deceite, insatiable greedines, and such other sinnes, as was recited before, and prophecied by P A V L E, beare the swinge in such sorte, that it is marvell howe a common societie can stande anie longer amongst men. And if this were onelie amongst the Romane sorte of prophane menne, it were more to be borne with, but even they who will be in account & haue place in the Church of God, are no better for the most part: And (to cease now to speake in particular, of other forrayne cuntries) comming to our selues in this Iland; what is there in *England*, and *Scotland*, but a naked profession of Religion, without fruites following? In *England*, a proude ambition, both in Church, and amongst the whole multitude: Yea, proude profanitie, with contempt and disdain of others. In *Scotland*, a sluggish securitie, and in both the Landes, a loathsome haiting of the worde of G O D, casting off the yoke of discipline, and licentious liberty in all kinde of vngodlinesse, yea, meiting of the Lorde our God, with extreame vnthankfulnesse, in respect of his graces offered so long to both the Nations: Falsehood, oppression, murthers, harlottries, and all other such kinde of mischieuous dealing, without hauing anie punishmente: Yea, filthie Swine, and Dogges, eating their owne vomite, as was ^{2. Per. 2.} prophecied in P E T E R and I V D E, in their Epistles; ^{Iude.} and

and namely, such prophaine mockers of all religion, hauing once professed the trueth, and now turning to Epicureisme, & deuillish Atheisme, tainting at the promise of the coming of the Lord Iesus to judgement, & saying, that all worldlie things continue in the same estate; they were from the beginning, & so supposing the world never to haue ende, & that there shall neither be punishment for euill doing, nor reward for wel doing, after this life: To whom *Peter* answered accordingly, as in his second Epistle, we may read, howe they willingly misknow howe the first worlde was destroyed by water, and it resteth, that the next, which we are in, be destroyed by fyre, and that the long suffering of the Lord is (if it were possible) to bring al men to repētaunce and howe a thousand years is with him as one day, and one daye, as a thousande yeares, as indeede what is the time, if wee shall reckon all the ages from the beginning of the worlde, vnto this present, but as it was not fixe daies expleit, for giueing to euerie age a thousand yeares, as some do, the six thousand; yet it wil lack foure hundreth forty five years, & if we count by hundreths, the ages of the worlde (which is now commonly the longest time of mans life) there will be but fiftie five ages paste, and we are now in the fiftie sixt age, wherein all tokens of the latter times, appeares for the most parte to be fulfilled (whereof we haue spoken in our Treatise before) and if we shall belecue the Astrologues, *Saturne* being Lorde of the revolution of the great Circle this yeare, signifieth Sectes, changing of estates and Kingdomes. Seeing then all these things threaten vnto vs the hastie cumming of the Lord to judgment, it becōmeth vs now not to neglect the occasion offered vnto vs, so long as wee are in this present shorte life, to do well, for we know how occasion is paynted, as the
verse

verse sayeth:

Fronte capillata est, post hac occasio calva.

Occasion on the fore-head hath haire,
But ay behinde she is naked and baire.

Wishing al men therefore earnestlie, (as our Maister fore-warneth vs) to lift vp their heades, and waite for their approaching redemption, when the Lord shal appeare in the clowdes to the comfort of the faithfull. And seeing there is no perpetuall remayning for vs in this world, but after a certaine shortespace of time, we all must needes change our dwelling place, and compeare before that celestial Iudge; that wee learne to adresse our selues for that heavenly life, while we haue time, for it shall come to passe, that time shall bee no more, when as the seauenth Angel shal begin to blowe his trumpet. For then (as *Iohn* speaketh in his *Revelation*) the mysterie of God shall be finished. Let vs not therefore be like the foolish virgines, but whē the bridgroomme commeth, let vs haue our Lampes redde prepared with oyle to meet him, and the more thornie and dangerous the way of the journey of our life is in these euil dayes, let vs be the more diligent, & warily taking heed to the steppes of our feet, that we may walke as in lighte and not in darknesse; & the Lord will come shortly and put an ende to our labours, receauing vs in his everlasting kingdome, euen the Lord Iesus Christ. To whome with his heauenly Father, and the holy Ghost, be al honour and praise for euer,
Amen.

Math. 25